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**Evangelical Visitor - March 10, 1969 Vol. LXXXII. No. 5.**

John E. Zercher

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# Evangelical VISITOR

March 10, 1969



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MCC ANNUAL REPORT ISSUE



## Living a Questionable Life

I Peter 3:15

Books are written on the subject. Sermons are preached on it. Classes are held on technique. We know we ought to do it. We feel guilty if we don't.

We are talking about witnessing.

So we finally screw up our courage. Try to find the right time or bring the conversation to the appropriate point and then we witness. A little forced perhaps. Didn't quite come out as we had planned. Our conscience is appeased. But we are not quite certain that this is what Jesus meant when He said "Ye shall be witnesses . . ."

Maybe there would be some help for us if we turned to the setting from which this imagery is taken. It is a courtroom. We are the witnesses. We are not the judge—although there is the temptation. We are not the prosecuting attorney—although much of what passes for witnessing takes on this aspect. We are the witnesses—to tell what we know from first hand knowledge.

Take a brief look at the classical example of person to person witnessing—Jesus with the Samaritan woman. If you recall the story the woman asked Jesus four questions permitting Him to answer and to witness. The first question she asked was prompted by an unusual attitude on the part of Jesus. He, although a Jew, treated this Samaritan woman with respect. Never before had a Jew so treated her and she was amazed. "How come . . .?" she asked. And the opportunity was there.

Jesus had done a questionable act.

Could it be that the reason our opportunities to give a natural and convincing witness are so few is because the questions our lives raise are so few.

What should there be about the Christian that raises questions?

Is it not to be expected that there should be a quality of life about a Christian that causes others to wonder? A steadiness, a patience, a vibrancy, an inner glow, a faith in the hour of tragedy, a peace in the time of fear.

Should there not be a quality in a Christian's relationship with others that raises questions? The attitude towards the disagreeable neighbor, the lonely girl in the office, or the social outcast. Should there not be a "second mile" quality and "the other cheek" attitude that has no natural explanation and that causes people to ask "Why do you . . .?"

What about our home and family life and the attitude of husband and wife to each other? Is there anything sufficiently Christian that makes this apparent to those with whom we associate and they wonder why this home is different?

Cover Photo: Cured leper nurse administers Christian care at a Formosan leprosarium. Courtesy World Vision.

How about the life in the church? Is there an atmosphere when the church gathers which causes a visitor in the group to wonder what it is all about?

I would like to believe that the answer to these questions is, "yes." There should be a supernatural quality to the Christian life that causes the non-Christian to ask, "How come . . .?" This is more than moral living; more than legalism; more than a pleasing personality. This calls for that supernatural element in the life that Paul referred to when he wrote "If any man be in Christ, he is a new creation."

Peter said "Be ready at anytime to give a quiet and reverent answer to any man who wants a reason for the hope that you have within you."

Peter must have assumed that Christians would live a questionable life.

## From the Editor:

The Brethren in Christ involvement in the wider Christian community is trinitarian. We are members of the National Association of Evangelicals; National Holiness Association; and Mennonite Central Committee. An interesting and significant combination.

In this issue we include documents from two of these groups. The annual report of the Mennonite Central Committee appears as a sixteen page insert. The timing coincides with the annual meeting of MCC of which there is a brief report on page twenty-nine.

At the time of the annual meeting a recognition dinner was held for C. N. Hostetter, Jr., honoring his fifteen years as Chairman of the Mennonite Central Committee. The lead article in this issue is Dr. Hostetter's message on the occasion of this recognition.

There is a new awareness among conservative evangelicals of the implications of the Second Commandment. This was in evidence at the 1968 Convention of N.A.E. Several documents from the Resolutions Committee including the second article in this issue—"A Witnessing Church . . ."—placed the N.A.E. in the direction of social concern. A more detailed report appeared in the May 20, 1968, number of the VISITOR.

In this May 20 issue coverage was given to a resolution approved by the N.H.A. Convention (1968) which cautiously but definitely placed that association in the true Wesleyan tradition of a balanced emphasis upon Christian experience and ministering to human needs.

It may not be inappropriate to point out that the Brethren in Christ contribution to conservative evangelical protestantism's awakening social conscience has been significant. Bishop A. M. Climenhaga was chairman of the N.H.A. Committee on Social Action which formulated the 1968 document entitled "The Christian's Biblical Concerns." Dr. C. N. Hostetter, Jr., served many years as chairman of the Relief Commission of N.A.E.

## EVANGELICAL VISITOR

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# The Call To Fellowship Christ's Suffering

*C. N. Hostetter, Jr.*

This recognition dinner prompted me to reflect again upon the mission and function of the Mennonite Central Committee. Founded nearly 50 years ago, to bring relief to our suffering brethren (in Russia) a rather wide and varied scope of activities has evolved as our responsibility. I would like to suggest a Biblical definition of MCC's essential role as: the call to fellowship Christ's suffering. This is not suggested as a definition to restrict the program, but to help identify the basic and essential purpose, which, when comprehended speaks in direction to our mission.

To the Christians at Philippi, Paul wrote, "For unto you it is given on behalf of Christ, not only to believe on him, but also to suffer for his sake." To the faithful brethren in Christ at Colosse, Paul wrote, stating that he rejoiced "in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church." To Timothy, Paul wrote, "Yea, all that will live godly in Christ Jesus shall suffer." Paul further summarizes his own personal desire as "That I may know Him, and the power of His resurrection and the fellowship of His sufferings being made conformable unto His death." It is very clear that Paul recognized that Christians are called to share the fellowship of Christ's sufferings. The Anabaptist concept of a suffering church is in harmony with Paul's teaching.

## **The Early Church**

What does it mean to know the fellowship of His sufferings? Our Lord himself suffered from the selfish hatred of the hypocritical and self-righteous Pharisees. His immediate followers, whose history is recorded in the book of Acts, suffered from the hatred and opposition of the Sadducees, whose naturalistic philosophy and shallow theology were challenged by the Christians who boldly witnessed that Christ was risen from the dead. For the first three centuries Christians suffered unto death because they declined to worship the Emperor and refused to recognize the supremacy of the State. These early Christians suffered much from rulers of good moral character, like the Stoic scholar Emperor Marcus Aurelius. He feared the beliefs of these

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This address was given on the occasion of a recognition dinner honoring Dr. Hostetter's service with MCC held in connection with the Annual Meeting (see page four).



Christians who refused to recognize the supremacy of the state and felt that they were a threat to good government.

These Christians suffered for their faith, but what attitude did these Christians take toward the sufferings of their society? To relieve human suffering was part of the life of these early Christians. Tertullian taught it to be the duty of the Christian husband to permit his wife "to go about from one street to another, even to the meanest hovel, to visit the sick and relieve the needy." Dionysius of Alexander describes what Christians did during a time of contagious sickness which raged in that community during the reign of Gallienus. The pagans were terror stricken. They drove from their doors the first that showed any symptoms of the disease. They fled from their dearest friends. The dying they deserted in the streets and the dead they left unburied. On the other hand the Christians spared not themselves in their earnest efforts to minister to the suffering. Christians nursed the sick, ministered to the suffering and buried the dead.

At Carthage, in a similar plague of disease, Christians under the leadership of Cyprian ministered to the terror stricken pagans, even though the Christians were blamed by the Romans for causing the plague. The Emperor Julian wrote to a pagan priest Arsacius saying "It is a shame to Rome that Romans should be ministered to by Christians when left by their own friends to perish." These early Christians shared the fellowship of Christ's sufferings.

Look at our suffering world today. This has been called "The Century of the Homeless Man." Our hungry world is threatened with more wide-spread starvation in the next generation. These hungry, homeless multitudes suffer most of all because of hatred which sinful men bear to fellow-men in our war-torn world.

## **The Homeless Refugees**

First, look at the homeless refugees. Statistics show that at the close of World War II there were 30,000,000 refugees in Europe and Asia. From 1945 to 1960 Elfan Rees of Geneva, Switzerland, reports in the *Annals of Political and Social Science* that 40,000,000 more people were driven from their homes by violence or fled from fear to find a safer dwelling. In 1960 our world made a concerted but futile effort to empty the refugee camps by an international program known as World Refugee Year.



This is truly the Century of the Homeless Man. No generation in history has produced a comparable crop of refugees. These suffering homeless people need men and women of compassion who will share their suffering with appropriate measures of mercy.

#### The Hungry Multitudes

Second, look at the hungry multitudes. In 1963 when President Kennedy convened his Food for Peace Committee we were told that one-half of the world went to sleep hungry. Sometimes it was said "They went to bed hungry." But that is an overstatement. Millions of these hungry people have no bed. They go to sleep hungry in the misery of their poverty.

Multitudes suffer in 1969 on the edge of starvation. In Asia one-half of the world's people subsist on one-fourth of the world's food. Some of them starve. Others exist with feelings of hurt and bitterness. I shall never forget the tone of voice and the thin face of that lad in India in 1961 who said to me: "Why do you in America have so much and we in India so little?"

In contrast to Asia where one-half of the world's people must live on one-fourth of the world's food, note that in the U.S. we have one-seventeenth of the world's people and we consume or waste one-fifth of the world's food. What does it mean that many of the American Relief Agencies are giving primary attention to birth control pills to correct the world hunger problem. Might this be the answer that costs the least for our affluent nation?

When Jesus saw the hungry multitudes "he was moved with compassion" toward them and said to His disciples, "Don't send them away to buy bread, they will faint by the way. Give ye them to eat." Christians who share the fellowship of Christ's suffering can do no less.

#### The Victims of War

Finally, to the millions of refugees suffering from homelessness, and to the multitudes who suffer from hunger and malnutrition we must add the suffering victims of war.

Our nation has paid scant attention to the warning of that famous old soldier at the end of World War II, before he "faded away" in retirement. Douglas MacArthur, said: "War as an instrument to settle international differences is now outmoded. The enormous destruction made possible by modern weapons in closely matched opponents makes it impossible for the winner to translate it into anything but his own disaster."

As a teenager, one of my most impressive lessons on nonresistance was received from an elderly minister in our brotherhood, who before his conversion had served as a soldier in the Civil War—Elder Samuel Whisler, of Ashland, Ohio, who died in 1925. How deeply he impressed us boys when he told that General William T. Sherman, under whose command he served in the famous march through Georgia, would again and again say to his men: "Men, war is hell! Men, war is hell!" And now may I say that we who have the conviction that "War is sin" have a responsibility to the victims of war if we respond to the call to fellowship the sufferings of Christ.

#### Sharing the Fellowship

Instead of meaningfully sharing the fellowship of Christ's suffering are we content to wage arguments for peace? Do we forget that those who fight for peace never reach the goal? Do we in our living personify love and peace? Our arguments may become sounding brass to those who watch and listen discerningly. The temper of the

times is to destroy what man doesn't like with the vague hope that out of the ashes something better will evolve.

As our executive secretary has said in his introduction to the 1968 Workbook: "It has been a chaotic year in our North American society as well as in societies abroad. It has not been a good year for the meek with violence prevalent in many places."

Yes, the path for the meek has not been easy in 1968. Many modern voices agree with the mistaken notion of Adolph Hitler who equated meekness as synonymous with weakness. But meekness is not weakness. Meekness is strength restrained and dedicated to unselfish service instead of vaunting itself on display parade.

Jesus said, "I am meek and lowly of heart; come learn of me and ye shall find rest unto your souls." He also said "the meek shall inherit the earth." Christians know that those who bless others are those who are willing to bleed for others.

May MCC respond with discerning understanding to the call to share the fellowship of Christ's suffering.

### C. N. Hostetter, Jr., Honored



C. N. Hostetter, Jr., was honored at a fellowship dinner for his 15 years as chairman of MCC. Hostetter resigned last year for health reasons but continues as an MCC member. H. Ernest Bennett, the new chairman, noted highlights of MCC ministries during the "C. N. Hostetter Era," as he called it. Bennett reviewed the developments of the Pax program, the Teachers Abroad Program (TAP), and considerable expansion of the Mental Health Program.

William T. Snyder presented a certificate of recognition, signed by the MCC members, which reads in part: "Thankful for the blessings of God on the work of the Mennonite Central Committee during the 15-year period that C. N. Hostetter, Jr., served as chairman, the MCC expresses to C. N. Hostetter recognition for his inspiring leadership and devoted service to Christ and the churches of our constituency in a worldwide ministry."



# A Witnessing CHURCH

in

# A Secular WORLD

Living in the midst of revolutionary changes and overwhelmed by the effects of his own scientific achievements, modern man finds himself today in a world in which God seems less and less real.

The more he has learned, the less man has felt the need for an all-knowing God. The more powerful he has become through his discoveries, the less he has felt the need for an all-powerful God. Consequently, God has become more and more unreal, with the inevitable result that man has more and more abandoned the formalities of religion itself.

Because he has managed to unlock the secrets of the universe, modern man no longer recognizes any place for mystery in the order of things. Surrounded by the wealth of his discoveries and looking beyond what he conceives to be a limitless horizon, he no longer is willing to be bound by any creed. Having decided that he is sufficient unto himself for all his material needs, he no longer looks for help from sacrament or ceremony.

He has discarded all the ancient superstitions. He readily denies any supernatural dimensions to reality even though he may want to retain a semblance of interest in religion itself. He is likely to use the language of devotion mainly for his own and others' emotional stimulation. He may view corporate "worship" as an exercise for promoting cultural fellowship. He probably has turned the "school of the church" into a training academy for social action.

Secular man believes that even the social convulsions of our time are signs that both humanity and society are coming of age. Just ahead he sees world-wide triumphs of reconciliation in which all distinctions of class, race or standing will be eliminated on a global scale.

This is secular man in his secular world.

The Christian knows that the image of a brave new world projected by his secular counterpart is only a shadow of reality. The reality itself will remain forever elusive so long as man is alienated from God.

The Christian knows that man's spectacular discoveries are but windows opening into previously unseen aspects of God's handiwork. If man has managed to effect changes in his environment, the Christian knows that these are circumscribed by God's eternal laws and that they remain obedient to God's sovereign purposes.

As for secular man himself, the Christian marvels that he should be so deluded by his own technological accomplishments. He has changed his environment but he clearly remains unable to change himself. On every hand, multiplying signs of individual immorality and social disintegration eloquently testify that wisdom and human strength are incapable of meeting the basic issues of life.

Wars and rumors of war continue to demonstrate that man does not know how to follow the paths that make for peace. Lost and without God, he makes his proud way through the years of his increasingly precarious existence without ever realizing that he is bereft of hope in this life or the next.

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This paper was presented by the Resolutions Committee at the National Association of Evangelicals at the 1968 Convention and approved by the Convention body.

## In the Church, Too

Yet, the body of Christ also is gripped by uncertainty, as new interpretations of the Gospel compete with frankly alien theologies for pre-eminence in the Christian Church.

Even within so-called evangelical churches, and particularly among the younger adults in these churches, it has come to be widely accepted that the institution called "church" has little, if anything constructive to offer in this revolutionary age.

In such a world and condition as this, the true Church of the Lord Jesus Christ continues her testimony. To a convulsed age she comes with a revolutionary mandate and a revolutionary message. She is called today, as always, to turn the world upside down in the power of the Almighty. She bears her witness in the confidence that not even the gates of hell shall stand against the Gospel.

Old patterns of life pass away and new patterns emerge, and with the changes we are tempted to believe that truth itself passes away and new truth emerges. What happens is that new demands arise to adapt the unchanging truth to new styles of life. If the witness of the Church seems to become irrelevant, it may be because the meaning of discipleship has not been adjusted to the new patterns in order to keep pace with change. Perhaps faith itself was so conditioned by the old patterns that when these underwent revolutionary change faith found itself without support because it was leaning on a transitory thing and not on the eternal Christ.

Perhaps modern secular man is unable to recognize the Gospel as the good news that it really is because the achievements of his intellect and genius have obscured his spiritual needs as a sinner and permitted him to forget that he is but a creature. On the other hand, perhaps we who name the Name of Jesus Christ have not presented Him as Lord of the atom as well as Lord of the loaves and fishes.

Most important of all, perhaps the word "church" has been so completely identified with institutional forms that we have forgotten the word means *people*. Man-made institutions come and go but the people of God can never be irrelevant in the world if they are faithfully about their Lord's business.

We must learn how to say to secular man, living in a secular age and supremely confident in the power of science to accomplish almost anything, "This is not enough. It is not even the beginning of wisdom. Which of man's discoveries have lifted him to a higher moral and spiritual plane? Which has not rather accentuated his depravity? Only Jesus Christ satisfies." We must learn how to say that relevantly, persuasively, effectively.

But the Church not only needs to know what to say and how to say it, the Church also must know where to say it. And in the final third of the twentieth century the place of witness is not only the pulpit, the classroom and the home, it also is the marketplace and the council chamber.

Christians are a people with a commission and a message. These are given and they are eternal. But while the commission and the message remain changeless, the cir-

(Continued on page twenty-seven)



# "NOW I BELONG TO JESUS"

Thelma Book

Recently the Lord visited Mrs. Ishii with a baptism of love and joy similar to that which you read about in the lives of great saints. All of us who have heard her testimony have shared in this outpouring of joy. We feel sure she is chosen by God for special ministry to His Body and that He will gently lead her into it.

From the very beginning (about 1½ years ago), Mrs. Ishii's conversion has been unusual. God's work with her did not begin on an intellectual plane—and then stop there! His work sprang from her heart. Her turning to Christ was complete from the beginning. She knew almost nothing of what was in the Bible; she had been to church only once before. But she was immediately baptized and the religious customs of fifty years became anathema to her because *she had met the Living Lord*. She immediately witnessed everywhere. Already two of her friends have received the Lord Jesus and are coming faithfully to services.

"... fruit of the seventh year ..."

Whenever I consider the difference between her and many whom we have seen come to the Lord, I am reminded that behind her conversion is a Christian daughter who, near the end of her sixth year of employment in an office in Tokyo, read in the Old Testament God's instruction to the Israelites: after six years of sowing the land and reaping, they were to let the land lie fallow for a year. The Lord Himself would so bless the harvest of the sixth year that there would be enough to eat that seventh year as they enjoyed themselves in the Lord. "Here I have worked for my living six years," she thought. "My salary is the same as the produce of their land was to the Israelites. Why don't I give my entire seventh year in service to the Lord?" As she thought and prayed about it, young Miss Ishii knew she wanted to show her love for the Lord that way. The conversion of her mother was the first fruit of her giving all of her seventh year in service to the Lord. Is it surprising that God began a deeply genuine work in her mother's life?

\* \* \* \* \*

Her faith is primitive; I mean that it is akin to the glowing faith of the primitive church. She did not sit under months of preaching in current church vocabulary. She expresses how God works in her life in Bible terms. If she becomes sick, it is the work of Satan in her and she commands him to go in the Name of Jesus. Jesus said of the woman stooped over by a sickness, "Should not this daughter of Abraham bound by Satan . . . be released from her infirmity . . .?" (Luke 13:16) And he healed her. Mrs. Ishii receives these words as Jesus gave them, and He heals her, too. Then she tells her unsaved husband that Jesus drove out Satan. I tell you this so that you may understand her testimony.

Her husband is a wholesale distributor of fish sausage. Mrs. Ishii goes daily with the other employees, accom-

panying the shipments of *kamaboko*, setting off the proper amounts at the various stations, etc. Recently she strained her back through lifting in the course of her work. Her first thought was, "Oh, tonight is Senzaki prayermeeting. If my husband knows my back hurts, he will not let me go." And so she hid her trouble, but was prayed for at the meeting, and went home to bed. Next morning at four she left on the train as usual, but she could not finish her task for pain. As soon as she got home she went to the doctor for a shot. By this time her whole body felt sick. On the way home from the doctors her daughter, who providentially had stepped out with her on business, stopped at the post-office. As Mrs. Ishii waited for her daughter, suddenly everything went black with intense pain. Her daughter practically carried her home. She lay down writhing in pain. Never before had she experienced anything like it. Her husband had come in for lunch and he and the daughter were worrying about her and trying to fix something to eat.

During these minutes Mrs. Ishii's whole being—mind and body—was filled with pain and not once had she thought of Jesus. But suddenly in the midst of her suffering and feeling she was going to die, a voice spoke in her ear: "Ishii San, I am here. Ishii San, I am here."

"Oh, Jesus," she cried; "help me, help me!"

"And then," she said, "the pain began to disappear; I forgot it all; a delicious feeling spread all over me; an inexpressible gladness swelled from within. I put my face into the blankets and began to praise, 'Oh, isn't Jesus wonderful! Isn't He wonderful!' I was now almost beside myself with joy, as I had been a few minutes before with pain . . . Even my husband and daughter knew it though I could not get control of my voice to tell them.

"My husband said, 'Has Satan gone?' All I could do was laugh and praise and laugh again. 'Daddy,' I said, 'Oh, Daddy, all we need is Jesus. You've sent my brothers and sisters away, but it is all right because I have Jesus and He is all I need.'" I should explain that a number of years ago her husband had quarrelled with her family and none of them had ever come to her home since. For this reason she had been quite lonely over the years.

This baptism of joy in God's presence continued until evening; then the next day, and the next. The Lord healed her, but she was left weak for a number of days and so stayed home from work. Every time she opens her Bible to read, passages which had not been clear before become rich and deep in meaning. Every day she is reading and praising and praying, but she gradually came into more calmness in her joy.

We visited her while she was still resting and she shared this story with us. She was half-frightened. This revelation of Christ's presence, of His Spirit, was so overwhelming that she didn't think her frame could take anymore. I opened the Bible to Moses' experience on Horeb, when he asked to see God's glory and God set him in the



cleft of the rock and covered him with His Hand, for the glory of God was too much for man to bear. We assured her that God would take good care of her.

#### A Miraculous Insight

A day or so after this experience she felt strong enough to help with the packaging of the bundles of fish sausage to take to the train, even though she was not yet going along with the others to distribute them. As her hands touched the packaged sausage, an intuition came to her that this sausage was not baked through. It was firm on the outside but raw within. To test her impression, she slit it through the middle. Sure enough, it was *not* baked through.

Quickly she called her husband. This was the last bundle of that particular brand of sausage to be prepared. The other 2000 pieces had already been loaded on the truck to be taken to the station. Mr. Ishii ran to the truck and grabbed several other packages of the same kind of sausage. Outside they looked perfect. There was nothing

one could see or feel to hint that all was not as it should be. But when they slit them, all were raw inside.

They called the manufacturer. He came running, really upset. "It's impossible," he said. But he saw with his own eyes the uncooked centers, and the whole shipment was returned to the ovens, rebaked, and again prepared for shipment.

The manufacturer was most grateful. "How could you tell?" he wondered; "It is a miracle." If the uncooked sausage had slipped through, it would surely have spoiled—might even have caused food poisoning to many people and brought him to financial ruin.

Mr. Ishii, who is not yet a Christian, said to one of his wife's Christian friends, "It was Jesus." The Spirit of God is striving for that man's heart!

I admit that I came home from visiting Mrs. Ishii praying in my heart, "Lord Jesus, bless me, too, even me." It is wonderful to be in the presence of someone who has had a baptism of the joy of the Living Lord.



Surendra N. Rai and Hem K. Paul during their attendance at the 1968 General Conference and prior to their visit through the Church.

I THANK GOD for giving me the privilege to meet the brothers and sisters in the United States and Canada. I also thank Him for granting journey mercies in the air, upon the waters, in the buses and the cars, and in trains under and on the ground.

I owe my gratitude to those who tried their level best to entertain us by calling us to their homes and allowing us every and all comforts which possibly could be had and expected. I am indebted to all those in whose homes we stayed, from whose tables we ate, and upon whose soft beds we enjoyed sound sleep. I am grateful to every one with whom I met, shook hands, and conversed.

I feel that it was the Christian love that motivated the friends to behave so well with us. My heart was touched

## "THANK YOU"

*These short letters are the response by the writers to their contact with the Church during their visit following General Conference.*

deeply to notice their zeal and interest in us. By all means and in all respects their noble attitudes and behaviour has captivated my heart. All these have left in my heart an undying memory of all these experiences. In short, the words are just unable to express my countless obligations to them. It is only my heart which has already in it innumerable good wishes for them.

—Hem K. Paul, Barjora, Bihar, India

GREETINGS FROM INDIA! I would like to write a few lines about my visit to U. S. A. and Canadian Churches and meeting our dear Christian friends in the Lord. I would like to thank all where I was a guest and those who helped me through their generous gifts and other things.

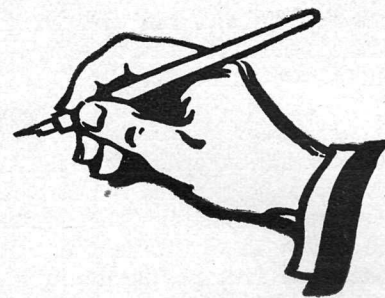
This was my great joy and pleasure to be present at the Brethren in Christ General Church Conference as one of the first Indian delegates. Although the Board for Missions had started work here in India in 1914 and the former and present missionaries are working toward the goal to evangelize India, none of the Indian brethren had ever visited the States and Canada to meet and see the churches there. But on the occasion of the ninety-eighth General Church Conference the door was opened for us and we two Indian brethren were sent as delegates for this General Conference. This was a great day for the Church in India as well as for the churches in U. S. A. and Canada. My experience is that the general church people are interested in missions and church life. Wherever we had gone to visit the people showed their love and kind-

(Continued on page twenty-seven)



# YOUTH

This page has a triad of vital information for Pastors, Youth Directors, and Young People of each congregation. So, sharpen your pencil, get some parchment, and calendar some plans . . .



## 1969 BIBLE QUIZ

Some teams have already started working toward the goal of a trip to General Conference as representatives of their regional conference and to the coveted National Championship. Many others are getting started along about now. So your team can still get into the swim of things.

Passages for study are St. Mark and Philippians. For your convenience, both books are being mimeographed in loose-leaf form, and are available to teams requesting them. Write:

National Quiz Director,  
John Arthur Brubaker,  
7717 Hillcrest Ave.,  
Harrisburg, Pa. 17112

Pastors, Youth Directors, Young People—this is a most rewarding project. There are no losers. Only winners. And that's because the biggest prize of all is the Word of God hidden for time and eternity in the hearts of the quizzers. One quizzer reported that "the sermons his pastor preached from the Bible book being studied were always much more interesting than other messages."

There is no restriction on how teams can be made up except that the persons on a given team must all be from one regional conference. Most teams come from one congregation, providing more convenience for study and more team spirit. However, when it becomes necessary to involve more than one congregation in order to field a team, this is encouraged.

Your regional youth commissioner can give you additional information.

## SUMMER SERVICE

It's that time of year again, and Youth Director Walter Winger is accepting applications for Summer Service Volunteers. It could be said that the program has "come of age" because this will be the fourth consecutive summer that Brethren in Christ teenagers will fan out across Canada and the United States in the varied work schedules.

In the past three summers 105 young people, ranging in age between 15 and 22, have served in the regional conferences of the church. The largest group has been the 15 and 16 year olds.

Last year they served before, during, and after General Conference at Niagara Christian College, Camp Kahquah in Ontario, Navajo Mission, Roxbury Camp Grounds, Camp Lakeview in Michigan, and in New York City. The kids had a great time and did all kinds of good work.

One happy by-product of Summer Service has been the forming of lasting friendships. David Heise and Jean Lehman would agree with this—they met for the first time in San Francisco and are now husband and wife! Twenty-two of the young people reported that their Summer Service work affected their choice of schooling.

In a recent questionnaire sent to those serving during the last three summers, all young persons responding stated that they had experienced Spiritual growth during their time of service.

Pastors or Youth Directors have more information and application blanks. Teens can contact them or write directly to:

Youth Director,  
343 W. Louthier St.,  
Carlisle, Pa., 17013

Applications should be in his office by May 15th.

## Announcement — Youth Materials

The Commission on Youth is happy to announce the selection of a course of study—youth materials for the weekly meeting—which we believe will be of tremendous benefit to you and your youth program.

We have been studying the problem of appropriate youth material with some sister denominations for over a year. For the past number of months we have been in direct negotiation with the producers of "Success With Youth-Omega Materials." In adopting this material, we will receive some editorial review privileges, as well as the privilege of "slotting in" direct denominational material.

The cooperating churches, at this point, will be the Wesleyan Church, the Free Methodist Church and the Brethren in Christ Church.

Following is a paragraph from the Board of Bishops in this regard:

"Fortunate is that church which has materials for her youth program that are relevant today, well prepared, appealing, and thoroughly centered in the Bible. Omega materials combine all these features. Every one of our churches will enhance its youth program with the use of these materials—it is urgent that every church use these materials." —Dr. Arthur M. Climenhaga, Secretary, Board of Bishops, Brethren in Christ Church.

(Continued on page twenty-eight)

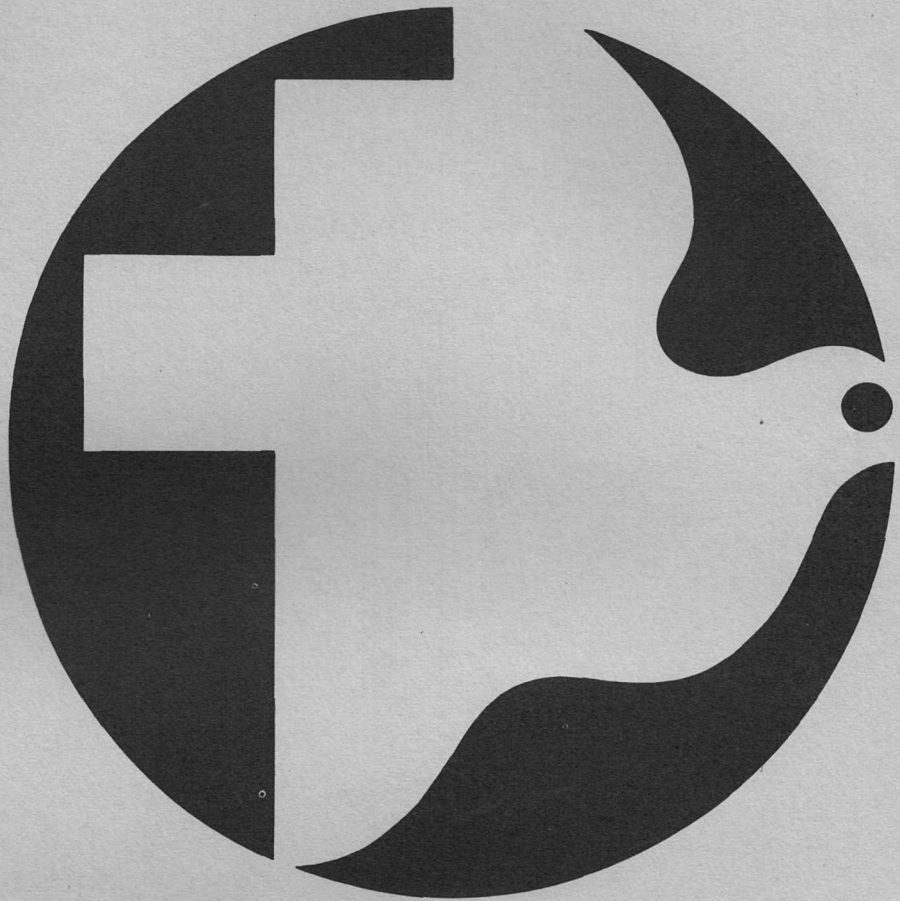


**in  
the  
name**

**of Christ**

**1968**

Mennonite Central Committee  
Annual Report





The nature of life is such that I can realize my individuality by becoming a bridge for others, a stone in the temple of righteousness.

Dag Hammarskjold, **Markings**.



### A BRIDGE FOR OTHERS

"Hunger is my native place in the land of the passions. Hunger for fellowship, hunger for righteousness — for a fellowship founded on righteousness, and a righteousness attained in fellowship.

"Only life can satisfy the demands of life. And this hunger of mine can be satisfied for the simple reason that the nature of life is such that I can realize my individuality by becoming a bridge for others, a stone in the temple of righteousness." Dag Hammarskjold, **Markings**.

Realizing one's individuality by "becoming a bridge for others." What refreshing discipline at a time when each person wants to sprawl alone in a corner and do his own thing. Or are the words of this great international statesman suspect to the under-thirty? One sincerely hopes not. For Hammarskjold practiced what every disciplined Christian eventually learns; his heritage, his gifts, his training, even his faith must be hammered into a span over which the world can traffic. Selfishness only uses such entrustments and opportunities for personal enhancement, security and comfort.

Ideally, the various agencies expressing the various ministries of the church are bridges for others. Bridges which allow for the flow of traffic in both directions. That become truly international.

Yet how empty are the words "international relations." Relations have to be personal, and that is where the Christian volunteer becomes of supreme importance. A person of refined



curiosity and untiring compassion, he learns that gulfs are bridged with labor and laughter. From North American and European communities rich with the fruitful tools of technology, he enters an alien world overrun with the evil weeds of hunger and poverty and superstition. The world of the ghetto dweller, the village Asian and African.

Sometimes to those earnest Christian volunteers and their national companions in development come a tranquil moment of inestimable worth. A time when two individuals build bridges into each other over the chasms of color and culture, and examine each other's hopes and fears. And together bridge for others.

And that old hunger for fellowship is suprisingly satisfied. The impoverished Western spirit is nourished. And the volunteer may catch for the first time a shadow of that inexplicable mystery of just who is needy and just what is food. The longing for righteousness between men is then momentarily assuaged. And the volunteer learns anew the paradox of happy is he who hungers to see right prevail.

Realizing one's individuality by "becoming a stone in the temple of righteousness." What a perceptive figure of speech at a time when militants spend more imaginative energy in howling at the gates to overthrow the established bastions of inequity than they do in proclaiming in the marketplaces to build again the temples of justice.

The Christian volunteer, becoming not a temple himself, but only a stone in the temple. And though there are

many stones in the temple of righteousness, they all rest on that chief Corner Stone. To those who have no faith, that Stone becomes a stone to trip over, a rock to stumble against. Such who stumble against the chief Corner Stone — those who have no faith in that Stone — cannot build, cannot become a stone in the temple of righteousness.

To become a bridge for others the Christian volunteer needs to be made of durable stuff. He is not on an extended safari to exotic-land, nor on a slow-paced tourist's joyride, nor a long weekend into the urban jungle, any from which he can emerge again at whim, unscathed and unmoved.

The work in which MCC finds itself demands stout hearts, open but tough minds, willing hands and humble spirits. It demands those who are not afraid of risks and who earnestly delight in living and working with and learning from other people, whether in the bush with its mysterious call or in the city with its bustling commerce. The MCC volunteers are those who believe these further words of Dag Hammarskjöld:

"Don't be afraid of yourself, live your individuality to the full — but for the good of others. Don't copy others in order to buy fellowship, or make convention your law instead of living the righteousness.

"To become free and responsible. For this alone was man created, and he who fails to take the Way which could have been his shall be lost eternally." (Markings.)

Such are the Christian volunteers needed in today's world. Such are the best of MCC's volunteers.





# Africa

That MCC can have a part in the emergence of developing nations by providing teachers to instruct their youth; enthusiastic young men to help build their schools, churches and hospitals; relief goods to alleviate the misery of their suffering and homeless is fortunate. These services, administered with love and compassion as taught by our Lord, are priceless and eternal.

## PAXMAN: TOUGH AND FLEXIBLE

Appreciation runs high for the services of Paxmen in the Congo. The tasks they perform in the areas of construction, maintenance, agriculture, mechanics, community development and electronics are amazing. Perhaps a specific sample will better convey the idea:

Paxman John Miller was assigned to the American Baptists since his arrival in October, 1967. Working for a Baptist contractor, John has literally been directing the construction of houses, dormitories and other buildings for the new theological school in Kinshasa which will hopefully open its doors next fall.

At times John has supervised more than 100 Congolese workers. It is common knowledge that he is one of the key factors in determining whether the school will have adequate facilities to open next fall as planned.

This school will provide theological training for more than 50 per cent of the Congo's pastors; so there is no question as to the importance of the project or John's contribution to it.

There are other examples of exceptional service by Pax fellows in the Congo, too numerous to mention. Suffice it to say that the services of Paxmen are diligently sought after and avenues of service for young men in the Congo will exist for many years to come.

## FAITH, HOPE AND TAP

During my first Nigerian Sunday morning in the large Numan Lutheran Church the reality of the whole TAP situation smashed into my projec-

tions, goals and ideals. I was sitting there on those low, backless, mud benches, my elbows on my knees, my chin in my hands, thinking: thinking about my aching stomach which had been grinding continuously for the past week; thinking about the big, dirty, bug-infested house that is to be my home for the next three years; thinking about the coming meal and all of the future meals that I would have to sit down to alone; thinking about the seat of my trousers getting dirty from the mud benches; thinking about the letters which I had not yet received that were to be my only link with family and friends for the next three years; thinking, because the whole service was being carried on in the local dialect and I couldn't understand a word.

The young American couple sitting next to me passed me an English Bible open to the Nigerian pastor's text, Matt. 20:20-28, the account of Zebedee's sons' rather assuming request. Their question stunned me because it seemed to be coming directly out of my mouth. "Lord, make us great in your kingdom," they were, in effect, saying. And Christ's answer to them could not have been more appropriate, sobering and humbling for me. It seemed He was saying, with a stern but understanding voice, directly to me as He had to them, "You don't know what it is you're asking. Can you drink what I have to drink?"

My answer before leaving the states would have been a confident, Yes. Now I looked around and hesitated. And finally all I could say, "With your help, Lord, I'll try." **Ted Hiebert**

## RABBITS FOR ECONOMY

In the Congo Fremont Regier and Dean Linsenmeyer were making an agricultural extension circuit ride.

While pushing bikes loaded with several changes of clothes, bedrolls, rabbit salt, seeds, tools and project record books up a two-mile hill through deep sand and under a blazing tropical sun, Regier, director of Congo Mennonite Agricultural Service, asked Paxman Linsenmeyer, "Why are you willing to push yourself to such efforts, trip after trip, only to say the same things over again in the same

Mary Groh, TAP, Kenya.





villages to the same often half-interested peoples? Doesn't this get old?"

Dean shook little rivulets of sweat off his face, and between gasps of muggy air replied:

"If all the folks were as disinterested and lethargic as that joker we just visited, it would get old and I'd throw in the towel. But there are always some like Sha'Malanga in Kpeoko village, for example, who has done such a tremendous job of going from the original three rabbits he bought from us in January to 47 rabbits in four months.

"He has rabbits to feed his family and visitors. He has helped numerous friends of his start their own rabbit projects, selling them rabbits and building hutches, each one just as neat and well-built as his own. Thinking of him giving an occasional rabbit to his struggling little church as his tithe gives me energy to push my old bike through this sand. On that route we had over 400 rabbits where they were practically non-existent a year ago.

"Think of Pastor Mayele where we were last night. He often doesn't get his monthly salary; he has lots of guests and a big family. If anyone needs help to raise rabbits, he does! Think how much a good rabbit project can help him! Think how tithing farmers in his church help pay his salary.

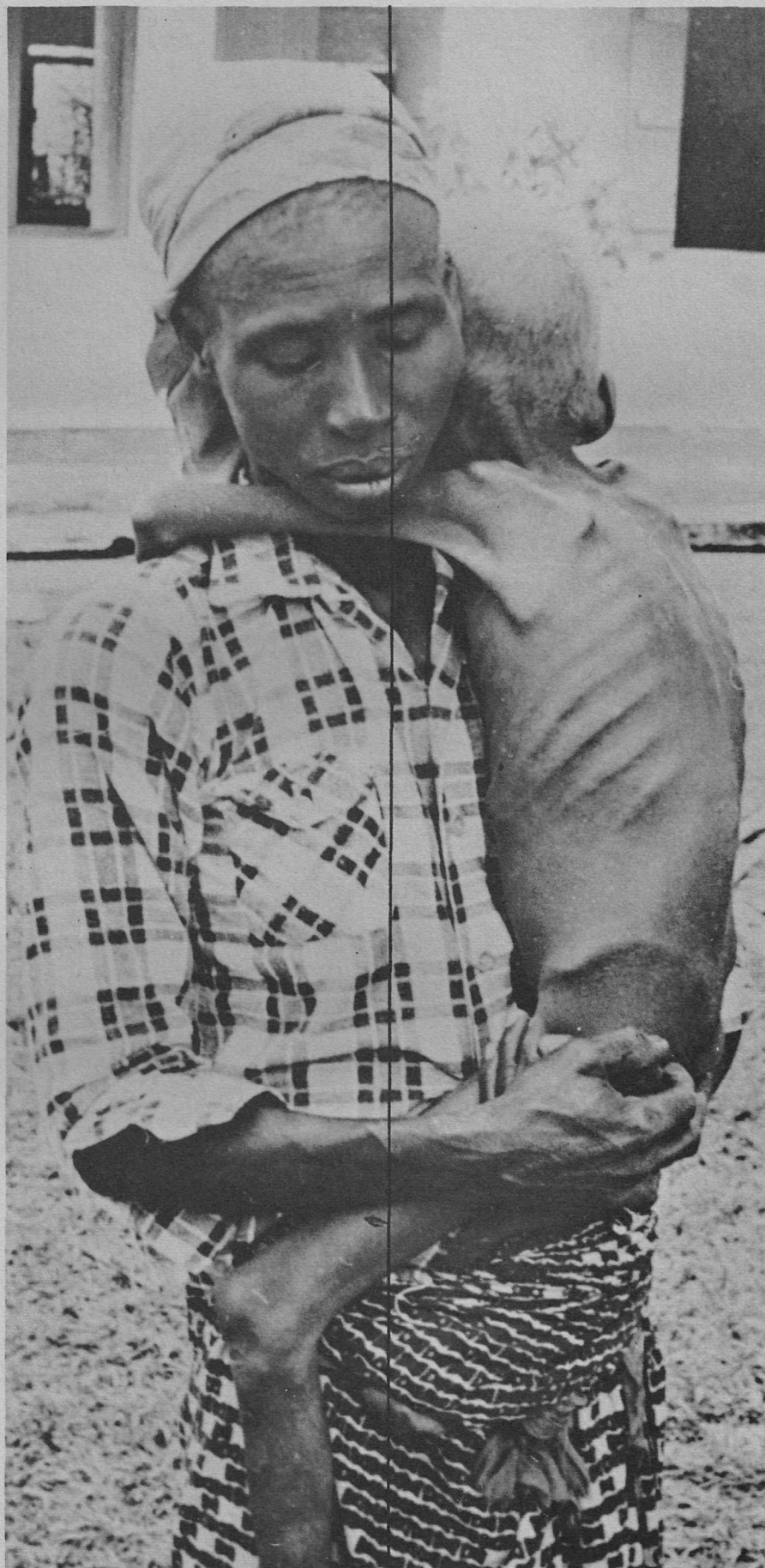
"On each extension trip I always get into a really valuable discussion here or there, one evening or another, with a teacher or village farmer. It's these mutually beneficial discussions of the witness of the Holy Spirit or some other pressing spiritual problem that makes this work so exciting and worthwhile. It's all such a fantastic challenge."

COMAS is a joint project of the Congo Inland Mission and the MCC. Rather than giving people relief foods, only demonstrating or experimenting with new techniques and materials, or attempting to train young men in agricultural schools who later tend to migrate with their diplomas to city jobs, COMAS works with struggling farmers to increase their productive capacity and efficiency.

On another occasion, Regier sent a bike messenger to one of the several villages where a similar agricultural extension team was spending some time before biking on. Regier's wife baked a chocolate cake and sent it along for the boys. Two of the newer Paxmen welcomed the change from manioc mush and caterpillars, but one refused it vehemently. Said he:

"I'll make this whole trip native style or die — no cake for me!"

On which Regier commented: "These Pax guys are simply great!"



Cry, the innocent Nigerian/Biafran victim.



## Europe



## North Africa

### SEND US PEOPLE

During the seven years MCC has been in Algeria, tremendous changes have been witnessed in this North African country. The bloody struggles for independence have been replaced by struggles against illiteracy, unemployment, famine and bankruptcy.

What can the Christian church do? The question was asked of numerous knowledgeable and some highly placed people in Algeria before the Christian Committee for Service in Algeria launched its third phase of service.

"Send us the trained people we need for the urgent tasks before us,

not so much to do the work for us as to teach us how we can do the work ourselves."

And that is what CCSA now concentrates on, and MCC participates in at every possible level. MCC is represented on the executive committee of CCSA in Geneva, in the senior staff in Algiers, as well as on several teams in various parts of Algeria.

MCC's current team includes teachers, doctors, laboratory technicians, nurses, agricultural technicians and administrators.

### A FARM FOR HOPE

Bishop Irineos is a determined community innovator. He saw the young men leaving the island of Crete — more than 7,000 a year — to find jobs elsewhere. The young men with their new wives who had lost hope of improving their lives on Crete.

He looked on the mountains and valleys of his island and saw that they were lovely but unyielding, that his farmers worked the land with methods centuries old. And then — an idea was born.

The land must be saved — from the bondage of erosion and exhaustion — for the joy of productivity and labor. The land must bear the fruit of hope for the farmers of tomorrow. He would build an agriculture center which would help develop the island.

And MCC people would help; the center would demonstrate advanced methods of agriculture and modern farm practices, provide improved livestock and give practical agricultural training.

Now, nearly four years later, the Agricultural Development Center is playing an important role in the development of Crete. Every project on the farm is listed in the 1965-75 government's development plan for Crete. The projects include dairy cows, chickens for eggs, chicks and meat, swine for breeding and meat, a greenhouse, a feed mill — all for demonstration and extension work.

The agricultural center not only helps the local farmers to a better life now. The small farm in Crete is an investment in the future. A farm is an act of hope.





# Middle East

## COLD AMMAN HILLS

In early Spring senseless shellings by Israelis across the Jordan River frightened away nearly all the refugees and local people living in the warm Jordan valley. Nearly 80,000 of these people now live in camps in the Amman hills.

This winter, refugees in tented camps face a more severe climate because of the higher elevation.

In order to alleviate the suffering caused by wind, rain and freezing temperatures, UNRWA is constructing temporary prefabricated shelters to replace the tents. MCC, working together with a number of other church agencies, also felt a call to help in building temporary shelters at Souf Camp. To this end MCC committed \$50,000. Unfortunately, all the shelters built by UNRWA and other agencies were not sufficient. Many families were still left living in tents because there was not enough money to give each family a decent shelter.

## WORK FOR EMPTY HANDS

The refugees have time on their hands. They have no work. They naturally become discouraged. Personal dignity is lost in such a situation. Until it is possible for them to return to their homes or be resettled elsewhere, relief agencies attempt to find some work for empty hands.

With this in mind, a kindergarten was established by MCC in Marka Camp and Women's Activity Centers for sewing and cooking in Marka and Talbiyeh Camps.

Nearly 160 children attend the kindergarten and 75 women are enrolled in the activity centers. The locally hired teachers, many of them refugees themselves, are certified by the Jordanian Government.

A needlework program was developed in Amman to give a few women an opportunity to earn some money. Fifteen women come to the MCC house every other Tuesday. Given the material and thread to do needlework in their homes, they are paid for their labor. The placemats, aprons, tablecloths, dresses, napkins, etc. are sold mostly to foreigners living in Amman. A similar project was recently begun in one of the refugee camps.



Cry, the innocent Arab refugee.

## NEEDLEWORK FOR WOMEN

Surif is a picturesque Arab village near Hebron and a key village in the needlework program on the West Bank. At this village, and three others, approximately 600 women and girls are employed part-time by MCC in doing intricate needlework. Each Wednesday and Thursday the completed articles are collected, the women paid and new assignments given out.

At the MCC headquarters and needlework shop in East Jerusalem, the completed work is processed for shipment to North America and for sale in the Jerusalem shop. Before the war the shop sold needlework almost entirely to tourists. Now Israelis from West Jerusalem and Tel Aviv do most of the buying.

The economy on the West Bank suffered greatly as a result of the war. It continues to drag, therefore the extra income the women earn in the needlework project is most essential.



# Latin America

One may have reservations about getting involved in any of Latin America's revolutions, but hardly about identifying with the sympathies of the poor peasant folk. The Christian church must be there, ministering to the people who are in need of a better livelihood or education, better health and all that goes with their desperate situation. There seems yet to be time to work within the present context, largely because there is reform movements within the Latin American church, if not within the ruling oligarchy.

## NEW FOWL, NEW FRUIT

Robert and Myrtle Unruh and John and Edna Peters continue to give supervision to the Chaco, Paraguay experimental farm and general agricultural technical assistance. John serves as the experimental farm manager and directs the extension work in Menno Colony. Robert is responsible for the agricultural extension work in Fernheim and Neuland Colonies and has conducted several agricultural courses in addition to serving as the agricultural administrator for the India settlement program.

Many new varieties of fruit trees, shrubs, flowers and grasses have been introduced. New breeds of cattle, horses, fowl and other livestock have been tested, cross-bred and acclimatized and distributed to the various colonies. In 1968, 56 purebred ani-

mals were imported and delivered to Paraguay in two transport planes supplied by the US Air Force.

## LÍTERACY — A WAY UP

The ALFALIT team, of whom Paxman Ron Palmer was a member, was invited to El Eviato. The inauguration of the course was a gala affair with the Departmental Prefect flying in to say a few words. Siriono Indians demonstrated their skill with the bow and some ritual dances. Speeches were made, songs were sung and Palmer struggled through the Bolivian National Anthem on his baritone horn. Everyone was happy.

The course began the next day with 42 enrolled. Half were new readers, and they learned to read. Fourteen teachers were from surrounding towns and eight teachers were Siriono. The teachers were trained and at the same time put into practice their training. Three hours of theory were interspersed during the day.

Another Pax fellow's classes on community development provided the spur for the construction of four toilets as well as giving a boost for a whole range of community projects. Students and teachers worked hand in hand.

## UP FROM 100 CHICKS

The monthly shipment of 700 broiler chicks hatch on a Monday in Miami and arrive in Port-au-Prince via Pan American Airlines that same night. All day Tuesday the shipment is hauled on an autobus 180 miles to Cap Haitien. Here the chicks are loaded on the MCC jeep and taken the one-hour's ride to Grande Riviere community.

Poultry was one of MCC's first community development projects. It has grown to a yearly production of 8400 broilers, 400 layers and 300 turkeys. The first projects were primarily with community societies who hired caretakers for their flocks of 300-600 chickens.

Since, however, expansion has been directed toward small, individual or family projects of 15-40 chickens. MCC hopes to tie these growers together in a cooperative arrangement. Besides supplying the members feed, it will also process the broilers and market dressed poultry and eggs.

An experimental community project, begun several years ago with only 100 newborn chicks, is having far-reaching results. And the end is not in sight.

Relief to flood victims in Central Bolivia. In addition to clothing, drugs and meat, MCC donated \$2,500 for resettlement of the flood victims.





## A PIG BEHIND A STORE

Paxman Gerald Short in Mexico has a farmer's common sense about feeding, breeding and doctoring animals. He has set up a pig fattening project behind each store. The storekeepers take care of the pigs and so can demonstrate to their customers how to produce a fat pig in an amazingly short time.

Behind one store a calf is being fed only powdered milk replacer. A poster on the wall of the store gives a record of the calf's growth and cost of its feed. Already more people are buying sacks of milk replacer to be fed to their calves with the result that there is more milk to sell at the plaza.

Gerald has helped farmers to plant new varieties of potatoes developed by Rockefeller Foundation. These are resistant to disease that formerly killed potatoes grown there. With fertilizer potatoes will produce four times more food than corn. Now improved seed potatoes are being grown locally by cooperating farmers and their seed is being sold through the stores.

## OXFAM GRANT FOR HAITI

People of northern Haiti are the fortunate recipients of an Oxfam grant through MCC. The \$25,000 Oxford Committee for Famine Relief grant will be divided among several programs.

**Water Projects.** A basic need in many Haitian communities is pure drinking water. Cooperating with two community councils, MCC installed two pipelines to provide fresh mountain spring water. Other communities requested similar aid. Local people provide labor for these projects and contribute to the cost as much as possible.

**Canning.** Community people formed the Societe Jean-Baptiste Chavannes Cooperative to can and market local fruits which might otherwise go to waste or be sold in the local market at unreasonably low prices. The cooperative battled against steep odds. Part of the Oxfam grant will help maintain the canning operation for the next three years.

**Public Health.** Judging by diseases treated by MCC people in Grande Riviere hospital, neo-natal tetanus, Kwashiorkor and TB are the major public health problems of Haiti. One of the best ways to combat such diseases is with an extensive public health program. Because of the Oxfam grant, MCC will be able to expand its public health program in the Grande Riviere community.



High rise poverty housing, common to most Latin America's cities.

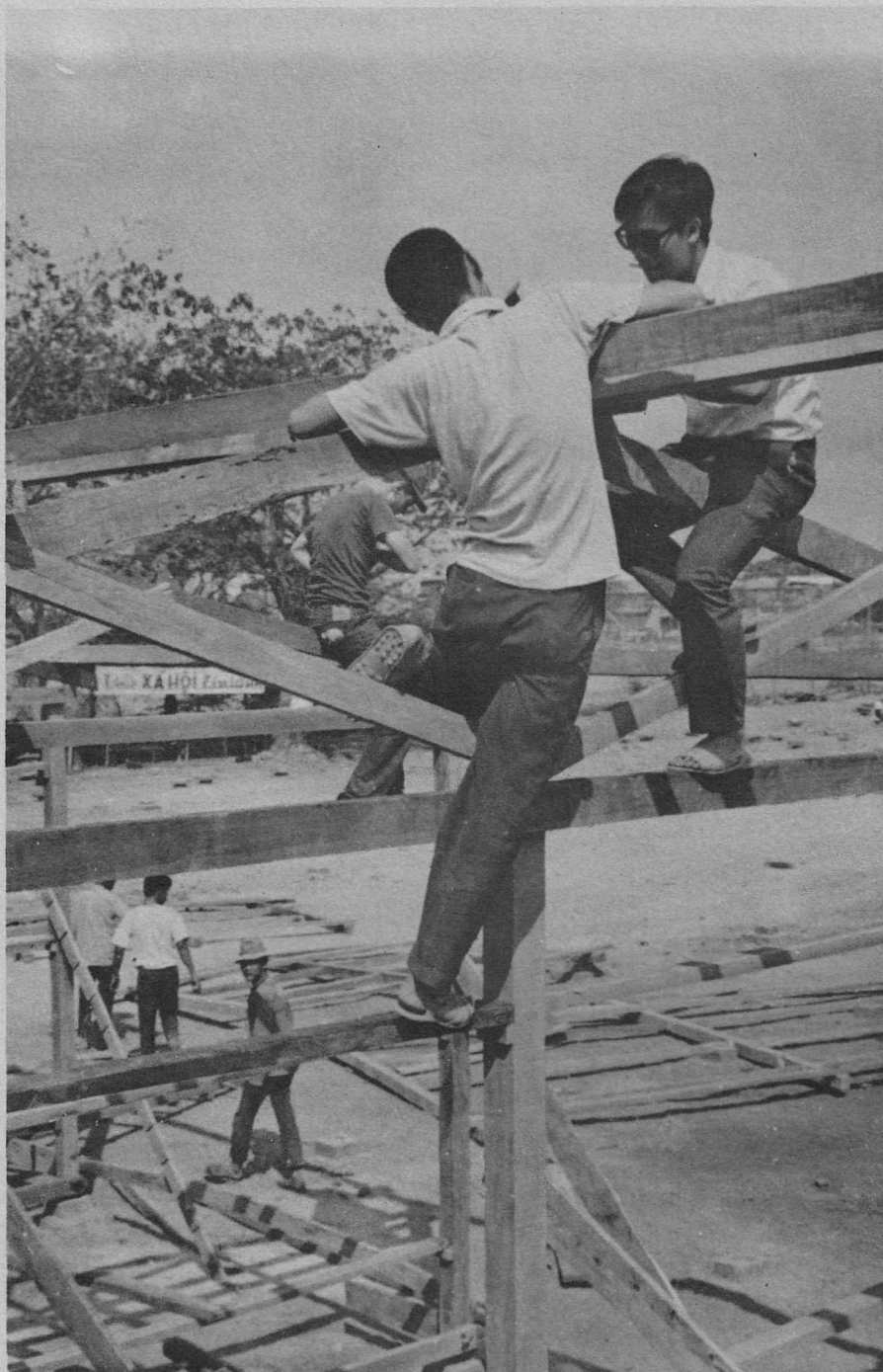
## FINDING HANDLES

Human need in Northeast Brazil is an oppressive, omnipresent force threatening to engulf the individual who permits himself to be sensitive to it. The need, whether it takes the form of nutritional or economic deficiencies or agrarian backwardness seems inescapable. It hounds one from the metropolitan state capital of Recife to the small rural towns, from the sugar plantations along the coast to the remote interior farmlands.

Into this destitute region, a team of MCC personnel arrived last July, first to study the Portuguese language and then to get to work. For a new unit, thrust into such a massive pocket of need, one of the first overwhelming questions that comes is where and how can they best grab hold of a piece of the problem and put their resources to work.

Most will relate to ABC Cruzada, basically a literacy program which recently embarked upon community development programs. Home economics, public health and vocational classes help shore up literacy work. And much needs to be done for the farmers who attempt to extract the barest semblance of life from the dry, worn-out land.





## Asia

The poor are everywhere and their condition is likely to persist for many years to come. No doubt Asians are among the world's poorest, according to North American standards.

Asia does not need western forms of Christianity but rather the healing, redeeming ministry of Christ for the body, mind and spirit. There must be a harmony between the soil and the body and the soul, if the infections of hunger and disease and superstition are ever to be cured.

MCC joins other Mennonite and Christian forces to assault, in the name of Christ, these crippling infections.

## REFUGEE HOUSING

During the Tet New Year offensive (1968) more than 525,000 Vietnamese were again made homeless. Twenty-five thousand homes were destroyed in Saigon, the former Imperial City of Hue was nearly leveled, and elsewhere in the country 60,000 dwellings were ruined. Later, the May and June offensives, less publicized, were nearly as devastating.

After each wave, Vietnam Christian Service joined other voluntary groups and government agencies in constructing temporary and permanent housing, particularly for the urban refugees.

The Petrus Ky Semi-Permanent Refugee Camp was the first of its kind in the Saigon area, and it marked the first time for VNCS to become heavily involved with refugees in the capital. Hundreds of Vietnamese volunteers joined in an effort to complete the wooden temporary shelters before the monsoon rains arrived mid-summer.

In Gia Dinh, a suburban area of Saigon, steel rods were used in construction, together with prefab panels and roofing. VNCS, pledging support of up to \$425 per house, worked directly with a committee selected by the village government. Approximately 500 homes were rebuilt.

In some ways the offensives forced VNCS to look ahead to a more Vietnamese-oriented program. In the countryside and in the cities VNCS is more dependent upon Vietnamese participation and leadership — a goal it always held: to help the Vietnamese do the job themselves.

## MENNONITES GIVE A DAM

A joint economic development commission consisting of representatives of the two Muri Mennonite churches, MCC and EMEK (an European Mennonite Organization) was created on Java.

An irrigation dam, under discussion since 1963, is now a reality. This plus two pump-operated projects puts 250 more acres of rice in cultivation. One crop from these projects yield three times the annual amount of rice MCC imported for relief.

In addition to MCC's direct financing of economic development projects, it has also been instrumental in leading to the formation of an Asia Committee of MEDA (Mennonite Economic Development Associates). This committee has decided to begin work in Indonesia with two larger industrial projects.



## HONG KONG READING ROOM



A reading room was opened at the MCC center in Lo Fu Ngam Resettlement Estate, Kowloon, Hong Kong. The Popular Reading Room provides space and supervision for students up to 18 years to do their out-of-school studying. Because of extremely crowded living conditions in Hong Kong, there is great need for public facilities of this sort.

## FAMILY PLANNING ON JAVA

Java's 74,000,000 people crammed onto an island the size of New York state makes it the most crowded spot in the world. Food production has not kept pace with the population growth. Hunger is a real problem in some areas, as is evident from the many undernourished children on Java.

The response at the Taju Christian Hospital to the population crisis has been to make family-planning information and services available. Last August, with approval and support of local authorities, extension work for IUD (intra-uterine device, also known as the Lippes Loop) insertions were begun. Once each week a doctor, nurse and assistants drive to a village on pre-arranged schedule. Information is given and IUDs inserted.

Neither time nor money has allowed for aggressive publicity and educational program, but the doctors and nurses at the hospital all have assumed responsibility for discussing family planning with their patients.

## HELP CARRY THEMSELVES

The MCC Family Child Assistance Program in Korea is a sophisticated and effective social work effort hitting hard at ingrained poverty in 200 Korean families of Taegu.

FCA's purpose is to encourage family well-being and solidarity by helping needy families become self-supporting through their own efforts and MCC assistance. After more than a year or two every family terminates from the assistance program with better housing, improved health, steady income — in some cases a small thriving business of their own — and a new spirit to carry themselves on to goals they had long lost hope of achieving.

"It is now my husband," said a widow graduate, commenting on the sewing machine she received on completion of her sewing course. The sewing machine would support her.

## WATER AGAINST DROUGHT

Well-digging and other food-for-work projects in Bihar closed mid-year. The people needed to dig their fields to prepare for the monsoon rains.

The wells were begun under the food-for-work program during the prolonged 1966-67 drought. The Mennonite Relief Committee organized and supervised the construction of 256 wells, 21 dams, 3 roads and a school, in four different areas of Bihar. During the last months, 14,500 laborers worked on the projects, supervised by a staff of 30 nationals. Laborers were paid in grain — four pounds per day's work per laborer. The wheat and soybean oil distributed via this food-for-work scheme were U.S. surplus commodities.

Farmers with wells plan to irrigate land nearby for their crops once the monsoon rains have gone. If they have a bullock, they may use the animal and a Persian wheel to lift the water. But the use of pumps is increasing, with many farmers in the district already owning their own.

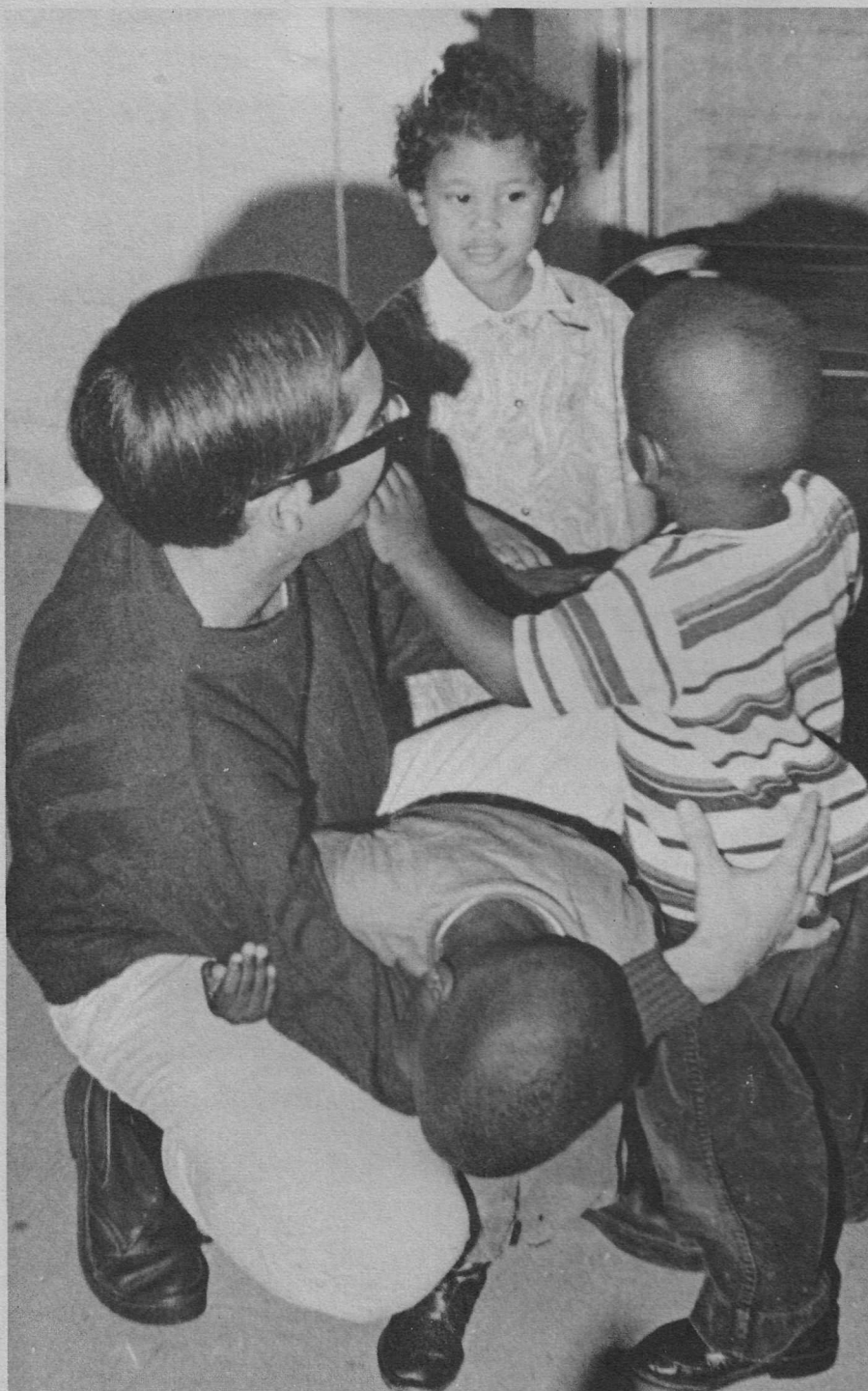
Since there is usually a real shortage of vegetables in the local markets, the small gardens will provide a small cash income as well as food for the well-owners' families.



J. Arden Godshall, well-drilling expert, India.



VSer Herbert Buckwalter, Junior Village, Washington, D. C.



## Voluntary Service

"The Bridge is Love" for those people caught in ghettos of the rural and urban Americas, for the embittered Negro, for the cheated Indian, for the impoverished White, for all tragically severed human relationships.

The VS worker is dedicated to a ministry of reconciliation as he serves in the midst of these social tragedies. The VSer is the builder of this "Bridge."

### NEW CANADIAN VS UNITS

In addition to the Toronto Service Program, three other new VS units opened in Canada. Two of the units participate in institutions serving the mentally retarded; one helps to staff a day nursery.

Woodlands School, New Westminster, B. C., is a provincially-sponsored school for approximately 1,400 mentally retarded residents. Volunteers at Menno Home, Waldheim, Sask., work directly with the patients as aides and recreation and training assistants.

The day nursery located in Thompson, a new mining community in northern Manitoba, is a much-appreciated service for working mothers.

These new units together with Newfoundland assignees bring the number of MCC VSers currently serving in Canada to more than 50.

### ADVANCE IN APPALACHIA

MCC's involvement in Appalachia increased during the past year. In Letcher County, Kentucky, the program expanded from eight workers to thirteen. One teaches a class of slow learners; five are in health services; the remainder are in Family Services to rural low income families. Through agricultural development, crafts and tutoring in reading, writing and sew-

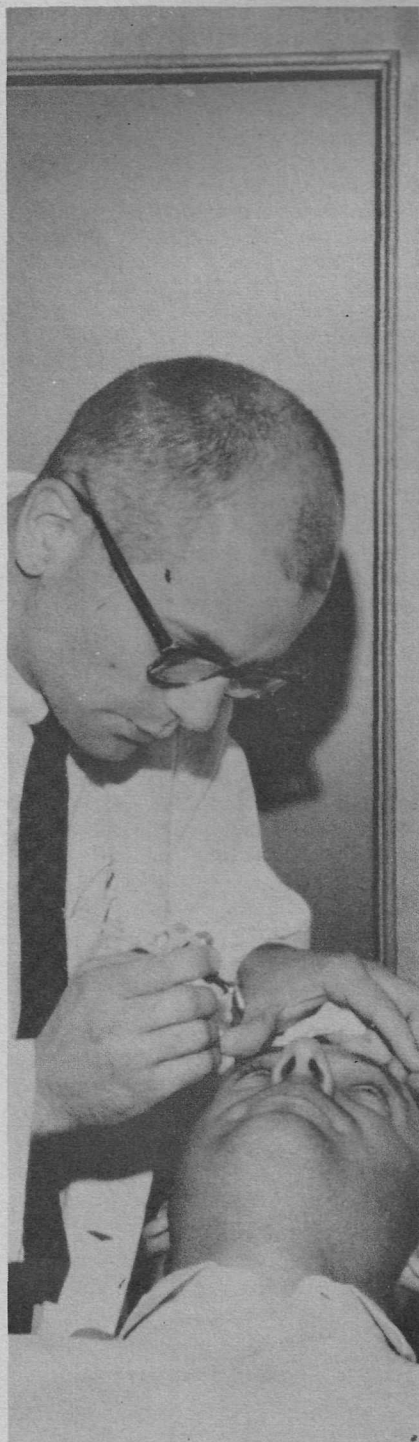


ing, the volunteers help individual families improve their economic and social life.

In McDowell two nurses are assigned to the badly understaffed McDowell Appalachian Region Hospital and one couple works throughout Floyd and Knot Counties as Family Service workers.

Elsewhere, a doctor couple has brought the first ophthalmologist service to Williamson, W. Va., and two couples joined tutoring forces at the Cumberland Gap Job Corps Center in Middlesboro, Ken.

Dr. James Delp with patient, Williamson, W. Va.



## URBAN CRISIS ASSIGNMENT

During the past year MCC has discussed with the various Mennonite and Brethren in Christ conference offices what response it might make to urban crisis. Considerable numbers of people expressed the opinion that MCC should look on this as a crisis as deep as those in other parts of the world and should attempt to provide mature and experienced leadership.

Understanding that the Mennonite church wants an expanded and more effective program in the city, MCC joined that effort in a headquarters appointment.

Paul A. Leatherman was named to the position of Associate Director of Voluntary Service, with MCC's urban ministries being his major assignment.

In addition to administering MCC's projects in Cincinnati and Atlanta, Leatherman is studying the advisability of developing another urban project, possibly in a city on the West Coast. He is studying the possibility of an urban Teacher Corps, not unlike the Teachers Abroad Program.

Last May, MCC made \$25,000 available for special inner-city projects. The money supported a variety of short-term summer programs of various Mennonite Conferences. Another aspect of Leatherman's urban assignment was to evaluate with the conferences that special summer effort and offer recommendations for the 1969 summer.

## TORONTO SERVICE

The first five MCC volunteers in the new Toronto Service Program were assigned to a community center and two housing projects for low-income families.

Two girls joined the community service team at the Warden Woods public housing project in the suburb of Scarborough. They assist in directing ladies' and girls' homemaking groups, shop for the handicapped and cook meals for senior citizens convalescing.

As assistant to the director of community services at Woodgreen Community Centre in downtown Toronto, another VSer attempts to organize people around issues and problems which effect the neighborhood, and inform them of the services available at the community center.

A VS couple are located in the Lawrence Heights Public Housing Project. Their presence makes two important new services available to the residents: an emergency day care center and a hot lunch program for children.





# Peace Section

**Peace Section Opens Washington Office.** Mid-summer 1968 Delton Franz was called to serve as the Peace Section Washington Representative. Functioning as an observer, he provides analysis and interpretation of issues being debated in Congress or of legislation which has been enacted. Further, the office stands ready to equip and assist the Peace Section's constituent groups where they desire to make representation to the government.

It is understood that the primary responsibility for representation to government remains with the constituent Mennonite groups. Formal speaking in the name of Mennonite bodies shall be done only when duly authorized. Seminars, workshops and conferences will be sponsored for interested groups.

**Selective Service Counseling Expanded.** Resulting from the high draft calls of early 1968 (April alone had 48,000) there was a heavy demand for literature and counseling for conscientious objectors. Between 500-600 cases were handled. An additional staff person was assigned to assist in Selective Service affairs: Emmett Lehman, a law student. The assignment includes review of general project approvals, case work and communicating to denominational service offices regarding changes in Selective Service regulations or procedures.

As a result of the new Form 150 (the form completed by CO's) issued by Selective Service, a major revision of the Peace Section Draft Manual was required. Two thousand copies of the new Manual were printed for distribution.

**Other Programs Continue.** Many other people and projects were involved in Peace Section's ministry during the past year. Some of them were: Frank H. Epp, director of studies in international conflict, on a fact-finding tour of the Middle East, preparing several papers for publication and study; 100 student representatives in Chicago for a three-day conference on the social crisis in American cities; and the Fourth Southeast Asian Reconciliation Workcamp involving 35 men and women in a 17-day experience of work, study and discussion on "Peace and Reconciliation."

# Mental Health Services

**Brook Lane Psychiatric Center.** The oldest of the MMHS centers underwent a change in leadership with the appointment of Howard Musselman as administrator. Together with Chaplain Chester Raber, Musselman is trying to strengthen the ties between Brook Lane and the constituent churches and to develop at least a nucleus of Mennonite professionals.

**Eden Mental Health Center.** During the year Eden responded favorably to an invitation to join MMHS as an affiliate. Eden is different in its operation from the U. S. centers in that it relates more directly to the provincial mental health program of Manitoba. The therapists are under civil service and the hospital is supported on a per diem basis by the province.

**Kern View Hospital.** The youngest U. S. center continues to grow in program and staff. During 1968 a psychiatrist, psychologist (half-time), social worker and mental health educator were added to the staff. A day-care center was established in temporary quarters and work in the community expanded.

**Kings View Hospital.** This center's program is unique in that it contracts to provide all the psychiatric services for two counties: Tulare and Kings. Kings View is being reorganized as a comprehensive mental health center with the principal operating units identified as Kings View Hospital, Valley Sanitarium, the Tulare Hospital, Tulare County Mental Health Clinic and Day Center, and Kings County Mental Health Clinic and Day Center.

**Oaklawn Psychiatric Center.** The Oaklawn staff has been remarkably stable, with no changes in the professional staff since its opening five years ago. The 1968 statistical report for the state of Indiana indicated that in terms of total admissions, Oaklawn served more patients than any other psychiatric facility in the state — 1138 admissions.

**Prairie View Mental Health Center.** Of worthy note is the recognition given Prairie View by the American Psychiatric Association Mental Hospital Institute in October, 1968, when the Gold Award was presented for Prairie View's work in community psychiatry. This underscores the pioneer work done by this community mental health center in moving essentially from treatment and care to education and prevention, though retaining the earlier services.

# Disaster Service

Mennonite Disaster Service as an organization has been shaped by the disasters to which it has responded. MDS units with no significant experience in facing disasters have been organized and built in the partial image of other units which developed out of disasters.

An ongoing debate in MDS keeps alive the question of regular non-disaster activities in addition to organizational preparations, to keep the organization alive and alert. Some units depend upon such activities; others feel this would dull their readiness to focus on real disaster. The task of the MDS Section and the coordinating office is to keep individuals and units in a state of awareness of local and worldwide needs; with the spirit of willingness and the physical preparedness to turn aside from other duties to serve disaster victims along the wayside of life.

The MDS office also coordinates the actual response to an occasional need of such volume or nature that more than one region is required.

All MDS units are encouraged to make independent explorations in the cities within their immediate areas, seeking ways to relate to the needs of those cities and to the organizations also involved in facing the needs of the ghetto. MDS is striving also to attack white racism within itself and its constituency. To this end MDS is promoting inter-racial experience in areas where racial minorities have been deprived, and where the urban areas have degenerated to ghetto-like characteristics.

But as is true in all developments of this type, nothing has moved rapidly, and in most areas MDS is still in the communications and exploration stage of urban activity, except for in St. Louis, where one carload of builders a week work with Jeff Vander Lou, Inc. in reclaiming a run-down area of the city.



# Overseas Activity in 1968

COUNTRY	No. of Workers		Total		Cash		Material Aid Total	
	1968	1967	1968	1967	1968	1967	1968	1967
Algeria	15	23	\$ 38,102.57	\$ 237,296.93	\$ 38,102.57	\$ 22,218.18		\$ 215,078.75
Argentina	—	—		5,291.28		5,291.28		
Austria	—	1	2,605.71	4,659.95	2,605.71	4,659.95		
Belgium	25	13		3,716.03		3,716.03		
Biafra	—	—	40,250.00		40,250.00			
Bolivia	27	23	52,547.16	92,836.05	39,509.43	27,172.44	13,037.73	65,663.61
Botswana	8	—	16,045.93		16,045.93			
Brazil	13	6	16,849.42	10,344.82	16,849.42	10,344.82		
Br. Honduras	—	—		31,046.29				31,046.29
Burundi	—	2	30,260.40	151,743.25	2,673.90	2,142.25	27,586.50	149,601.00
Congo	65	58	467,002.99	513,795.07	125,709.44	101,956.46	341,293.55	411,838.61
France	4	10	5,027.64	3,989.76	5,027.64	3,989.76		
Germany <sup>1</sup>	10	8	32,916.94	47,137.11	32,916.94	47,137.11		
Ghana	—	—		22,318.31				22,318.31
Greece	9	9	21,462.66	24,148.22	21,462.66	20,644.22		3,504.00
Haiti & Dom. Republic	24	26	148,050.68	156,463.16	54,623.58	80,748.21	93,427.10	75,714.95
Honduras	—	—	36,440.02	48,196.72	1,132.32		35,307.70	48,196.72
Hong Kong	2	2	118,852.40	171,258.56	52,975.70	51,809.60	65,876.70	119,448.96
India	17	9	339,815.27	477,895.99	128,195.65	128,482.42	211,619.62	349,413.57
Indonesia	7	8	51,491.71	153,278.74	50,491.71	51,921.76	1,000.00	101,356.98
Israel	1	1	2,674.57	1,509.17	2,674.57	1,509.17		
Japan	—	—	4,768.00	4,293.29	4,768.00	4,293.29		
Jordan, East Bank	5	2	720,839.81	318,131.84	110,491.91	58,172.14	610,347.90	259,959.70
Jordan, West Bank	8	6	75,292.40	23,741.91	55,526.90	22,541.91	19,765.50	1,200.00
Kenya	39	30	70,422.01	52,894.33	70,422.01	52,894.33		
Korea	7	9	241,072.35	284,416.83	119,444.81	108,504.86	121,627.54	175,911.97
Malawi	9	3	12,045.08	8,863.67	12,045.08	8,863.67		
Mexico	9	8	10,132.38	10,956.92	10,132.38	10,956.92		
Morocco	1	3	3,423.75	4,625.20	3,423.75	4,625.20		
Nepal	4	5	3,788.93	5,710.98	3,788.93	5,710.98		
Nigeria	42	28	67,648.57	46,023.53	67,648.57	46,020.83		2.70
Pakistan	2	4	3,632.77	3,995.06	3,632.77	3,995.06		
Paraguay	11	9	300,981.76	279,868.30	114,597.52	85,122.53	186,384.24	194,745.77
South Africa	—	—	22,187.00	6,084.00			22,187.00	6,084.00
Switzerland <sup>2</sup>	3	3	4,377.06	7,873.42	4,377.06	7,873.42		
Taiwan	—	—	136,690.13	67,060.37			136,690.13	67,060.37
Tanzania	17	14	371,133.94	186,462.34	40,800.46	40,237.34	330,333.48	146,225.00
Uruguay	—	—		5,303.50		5,303.50		
Vietnam	23	42	341,781.61	377,986.80	82,122.70	62,134.26	259,658.91	315,852.54
Zambia	24	18	50,583.18	28,721.24	50,583.18	28,721.24		
Other	3	4	1,897.09	8,651.33	213.09	5,240.83	1,684.00	3,410.50
Indirect Exp.			195,854.42	230,721.19	195,854.42	230,721.19		
Administrative			258,299.83	236,653.56	258,299.83	236,653.56		
<b>Totals</b>	<b>434</b>	<b>387</b>	<b>\$ 4,317,248.14</b>	<b>\$ 4,355,965.02</b>	<b>\$ 1,839,420.54</b>	<b>\$ 1,592,330.72</b>	<b>\$ 2,477,827.60</b>	<b>\$ 2,763,634.30</b>



1. The cash item of \$32,916.94 includes administrative costs for the entire Europe-North Africa program, non-reimbursable freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

2. Includes MCC's cooperative share in Agape-Verlag.

Note: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Overseas Services and international Education programs and the overseas portions of the Peace Section.



# Financial Summary

For the Year Ended  
November 30, 1968

	1968	1967
<b>WE RECEIVED</b>		
Gifts of Cash	\$ 1,549,366	\$ 1,472,409
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	2,415,422	2,557,524
Gifts of food items from the United States Government	70,526	208,302
Other Income (Note 1)	884,334	763,757
<b>Total</b>	<b>\$ 4,919,648</b>	<b>\$ 5,001,992</b>
<b>WE SPENT</b>		
Overseas Services	\$ 4,330,819	\$ 4,241,207
Voluntary Service	225,242	296,028
Peace Section	81,713	71,979
Mennonite Disaster Service	13,481	18,727
Mennonite Mental Health Services	29,509	18,876
Other Expenditures (Note 2)	179,721	117,245
<b>Total</b>	<b>\$ 4,860,485</b>	<b>\$ 4,764,062</b>
<b>Increase in Fund Balances</b>	<b>\$ 59,163</b>	<b>\$ 237,930</b>

**Note 1:** Material aid repayments, trainee repayments, TAP salaries, Voluntary Service personnel earnings, and headquarters food services and housing expenses are included in this amount.

**Note 2:** Certain categories of interest expense and depreciation, as well as headquarters food services and housing expenses are included in this amount.

# Mennonite Central Committee

Founded in 1920, the Mennonite Central Committee is the joint relief and service agency for nearly all North American Mennonites. It coordinates and administers programs in overseas relief, education, medicine, agriculture and peace; voluntary service, disaster service and mental health. Representatives of fifteen Mennonite groups form the committee, which meets annually in January to review the program and to guide further outreach. The thirty-four-member committee operates through a nine-man executive committee, whose executive secretary-treasurer is William T. Snyder. Direct inquiries to the executive secretary or the information services.

Shown on the cover is a new symbol developed to identify MCC and its various activities. It uses basic elements from the emblem MCC has used since 1938 but attempts to overcome the static image. The new stencil-like pictogram expresses in international visual terms the dynamic unfolding of a dove of compassion from the Christian cross. Simplicity is achieved by reducing the previous intricate form to a single lively statement. In this simplified form it can easily be combined with other messages and pictorial matter as the situation requires. It will be seen increasingly in diverse ways on MCC publicity material.



Contributions for the Mennonite Central Committee should be channeled through your own congregation's offerings or be sent to your conference's relief, service and peace treasurer. In Canada direct contributions should be sent to the provincial MCC treasurer.

21 South 12 Street  
Akron, Pennsylvania 17501

607 Paris Building, 259 Portage Avenue  
Winnipeg 2, Manitoba



# The Church and the Empty Nest

Jean Nielsen

While every day is different now that the two of us who started this family adventure are by ourselves again, Sunday is the most changed day of all. We get up, have breakfast and get to church on time with no muss or fuss. The phone rarely rings. There is no pile up of frantic people wanting the big mirror. No search for lost Bibles and missing quarterlies. Nor, when we return home, will we find seven people ready to eat the roast meant for four.

How peaceful! How dull! Sometimes we feel one way, sometimes the other. But whichever feeling is true, Sunday without children at home has forced us to re-evaluate our own motivations for being a part of the Christian community. Probably most couples shake down into this "children all gone" situation without ever questioning whether or not they would continue their usual church activities. But for others this traumatic time of life can be a time of wondering why go on in the same old way. We no longer have to go to church to provide the framework of a Christian home for growing children. We no longer have to set a good example. Isn't it time now to do some of the things we've thought about? Why not get a weekend cabin in the mountains? Actually it would be good for us.

There is an old song that runs, "The place where I worship is the wide open spaces . . ." Too many Sunday stay at homes ease their consciences with just this sloppy sentiment. We do feel worship as we sit by our campfire on the first evening of our vacation. God gave us a beautiful world and we should get out of doors to appreciate it. But we wouldn't be awed by God's glory Sunday after Sunday in a mountain cabin. We would soon forget that it was God's world at all. "What about the psalms?" the more knowing and back-slidden Christians ask. The psalms of David are on-the-job poems, written during the odd moments of rest from the difficult work of sheep tending. And while they do extoll the beauty of the world, they also tell of longings for the house of God and the company of fellow believers. David did not miss "church" by his own choice. Nor should we. Whether we have a dozen children at home, or none, we need this regular, shared experience of worship.

Nor is this matter of setting a good example to our children finished just because they are out on their own. We have taught them that Sunday is for organized worship. If we cut away such a vital part of our lives they would be as shocked as if we announced that we had only stayed married for their sakes and now were going our separate ways. They could easily feel cynical about us—and then perhaps—about the God we said we worshipped.

In this day of instant communication the phone often rings on Sunday afternoon. That's the day the old folks are most apt to have any good news that's around. And the young people not only want to know what's up with their friends, but even, if they are homesick enough, might ask what the sermon was about. They want, in these Sunday calls, to share their worship experiences too.

Jean Nielsen is a school teacher, author, and mother of two. She and her husband are members of the Upland Brethren in Christ Church.

On the long road ahead of our children it should strengthen them in times when church going takes real effort, to remember that their parents taught them that worship was the normal pattern of life.

When the physical stresses of middle age clamp down, some men and women go through vigorous routines to try and stay young. The church can help to keep one thinking and acting young by supplying contacts with "those other children." You have probably seen these children, dangling forlornly, sometimes shabbily on the fringes of the Christian community. Somehow they started coming to Sunday School or club, and they keep coming—often for the sake of the words and smiles they receive. What effort it must take to get up in a still, cold house on Sunday morning, tiptoe around hoping to find some breakfast and clean clothes and then going out all alone, or with the pesky little brother they make you take along, to go to church. These deserving children need the help and interest of other Christians. But other Christians are often busy to the harassment point with their own children.

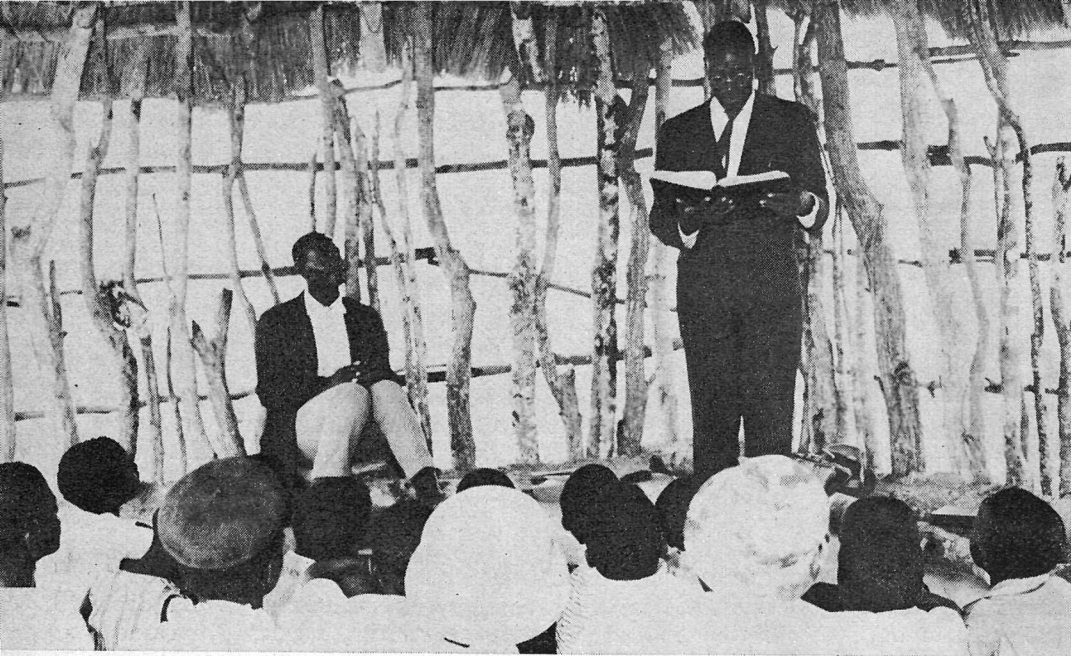
Contacts with these children can be as stimulating to the adults as they are helpful to the children. Take such a simple thing as sitting with one or two of them during meeting. Coping with the wiggles can really take one's mind away from rheumatic twinges. Then for the extra occasions—and to some of these children an invitation home is like heaven—there is the fun of the child's participation without the ultimate responsibility that often blights fun times with our own children. In her book, "The Scent of Water" English writer, Elizabeth Goudge, tells of a retired teacher and a blind young poet who share a concern for an orphan girl. "The three of them, the man, the woman and the child had a rightness about them. Though not related they formed a unity of purpose." How right such a relationship is in God's sight is witnessed to by the peace of heart we get from it.

In this unity of purpose we are looking forward just now to a kite-flying contest and hamburger fry for a group of ten year old boys. During this last year we have enjoyed having high school groups in for breakfast and records. We have made occasional special trips with one or more children and enjoyed seeing places—such as the zoo—that we might have thought of as being too young for us. Would we have had these good times if we had still had children of our own at home? Certainly we wouldn't have done as much with such enthusiasm.

We will not see the physical birth of any more children. But could we hope to somehow be of help in some child's spiritual birth? Prayerfully we can try.

Finally, as a motivation to our present life style, is the knowledge—sometimes dimly realized—that our relationship with God is that of individual souls—the souls that we were before we ever became a couple, much less a family. The souls that are still seeking God's will. In God's wisdom there are times when we work out different potentialities in our earthly lives. Now we are learning to live as a couple with grown children. But this means learning, not quitting. There should be no retirement for a Christian.

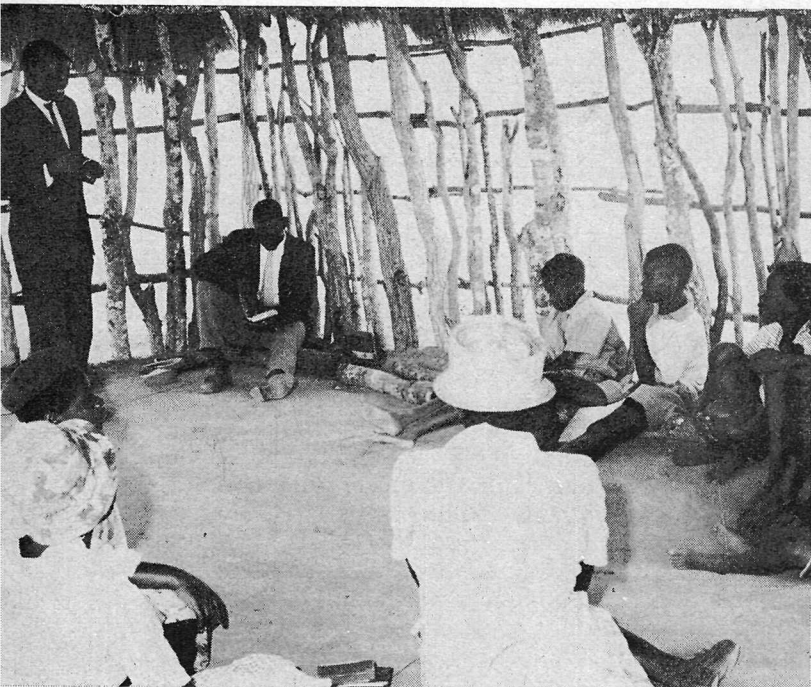




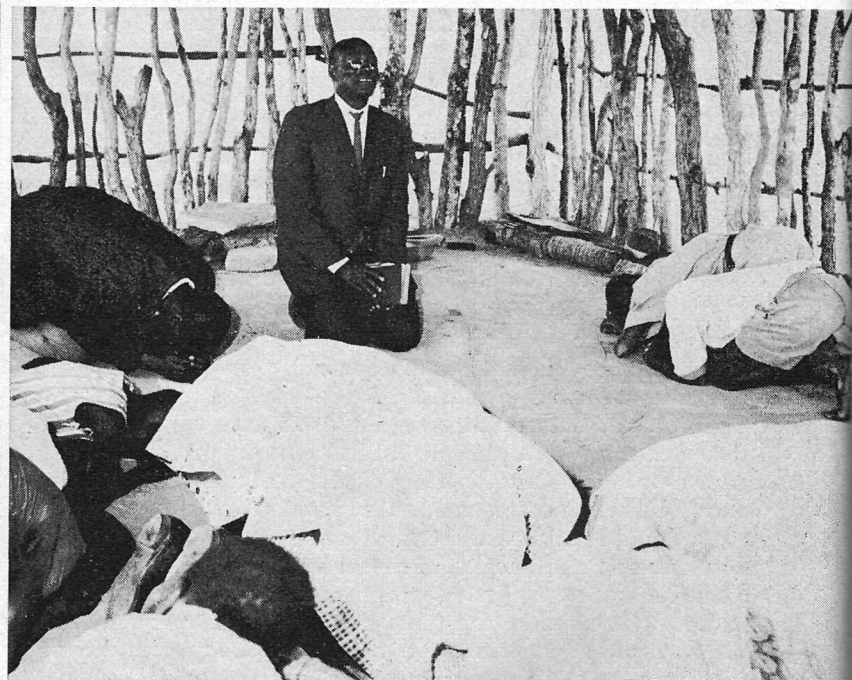
# WBI Gospel Team

*Photographs by Fred Holland*

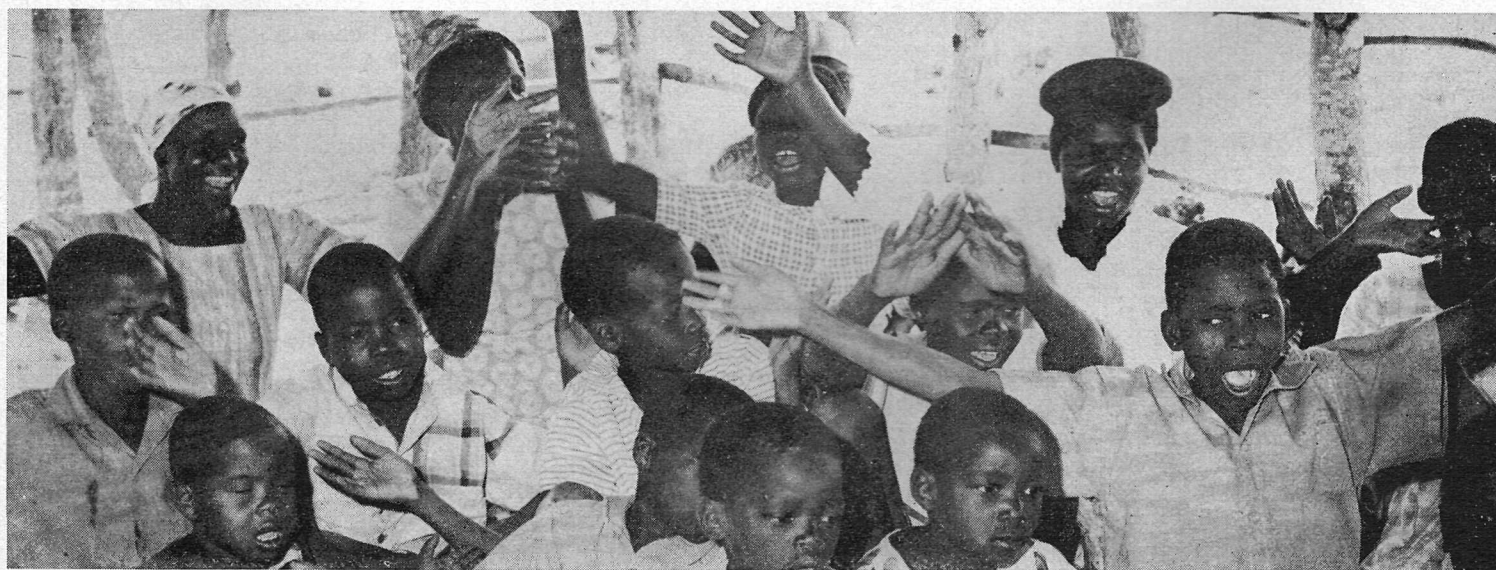
Left: In a meeting place erected by Wanezi Bible Institute students on a farm near Wanezi Mission, a student pastor opens the service.



The pastor preaches and teaches.



"Prayer is the key for the bended knee"



The children enjoy a motion song, *Lutando Olungaka*, "Wide, wide as the ocean, High as the heavens above . . ."



# Tribute to a Great Man

Beth L. Frey

Saturday morning, September 7, saw a group of people gathering in the cemetery east of Mtshabezi. The reason for this meeting was to pay tribute to a man who has left a lasting memory in the hearts of his friends.

Bunu Ncube had exemplified the love of Christ in his love for his fellowmen. He had been a man among men, trusted and loved by all.

As we looked at the beautiful tombstone placed by his children and unveiled in this service, memories were shared of his life. We heard how, at the time of his funeral, folks from west of the Mtshabezi had their memorial service on that side of a swollen river (there was no bridge in 1937). We read the inscription on the stone: "To the sacred memory of Bunu Ncube, Died 19th February, 1937. Let not your hearts be troubled." We thanked God for his life.

Bunu's widow, Naka Pauli, his six children, many of the over forty grandchildren and a large group of friends joined in singing some of his favourite hymns, and listening to a brief message from Bishop Book.

Following the graveside service, a lunch was served at the Bunu home for friends of the family. Our prayer was, "Lord, give us more men like Bunu Ncube."

(Devotion to God and the work of the mission, friendliness combined with energy, foresight, and a kindly sense of humour, marked Bunu Ncube in the discharge of his work as Headman at Mtshabezi Mission. As overseer of a large force of working men and sometimes of boarding pupils' work periods, he earned the love and respect of both African and missionary. His wife stood by him nobly, too.

His untimely death by appendicitis, occurring shortly after the return of the W. O. Wingers for their third long term at the Mission, was the occasion for conducting the first funeral service of that term. Of his long-time friend and co-worker, Brother Winger said, "Losing one of my own brothers in the flesh could not have hit me any harder."

Bunu Ncube was the father of Mrs. Mapendhla Moyo.  
Page Ed.)

## Thank You

(Continued from page seven)

ness for us and were also eager to know about Indian churches. Although this was the first visit we hope that this will not be the last but just the beginning and will continue more for the benefit of the church life here as well as there.

I believe that our visit there must have enlarged the vision of Christian people toward better understanding of us, the Indian Church, and for more prayer for India. Hard days are ahead and especially we need prayer help for the continuation of Gospel witness.

I may not be able to write separate letters to individuals and pastors. So here I am writing to all of you once again who gave their valuable time to take us from one place to another, and also thank you for being our host. Although I was far away from home it seemed to me that I was always at home among you. The love and kindness of the people yet I remember.

Here now I am still pastor and also working full time in the literature distribution programme. My wife and children are well here. Please pray for us and for India. May God be with you all and bless you.

S. N. Rai, Saharsa, Bihar, India

## A Witnessing Church

(Continued from page five)

cumstances of the testimony and the conditions of witness may change. This is to say that the Church may often be called on to adjust. The Church may turn a deaf ear to the call. But fidelity to Jesus Christ demands that His disciples should be willing to make any adjustments necessitated by the situation in which they find themselves, or by any fresh and authentic understandings of God's Word.

It is not unrealistic to believe that such adjustments can begin in our relations with each other. For long years evangelical Christians of different traditions have found it difficult to make common cause against the common enemy of souls. May not the crises of these last days help God's children break down the walls of partition and come closer to one another?

Genuine repentance is always a prerequisite to blessing. Should we not repent of our pride and lack of faith, not only with respect to our individual and corporate relationship to Christ but also our individual and corporate relationship towards one another?

Evangelical Christians profess to believe that the life of faith is a life in Jesus Christ in which a believer enjoys gifts bestowed by the Holy Spirit. Evangelical Christians profess to believe that the members of the body of Christ are interdependent. Evangelical Christians profess to look only to the Word of God written for their guidance, to the living Lord Jesus Christ for salvation and mediatorship, and to the Holy Spirit for sanctification. Evangelical Christians profess to consider it their first and foremost duty to seek and to save the lost by the power of that same Holy Spirit. Should not their common faith bring them ever closer together to a united witness? Should not their common duty turn their faces outward, towards the world, in a united testimony?

While they are not of the world, Christians live out their lives in the world and therefore it is in the world that they make their witness. For them to remain aloof from concrete decisions affecting social developments in our time would be to suggest that they do not believe God is sovereign in all the affairs of men. For them to withhold their love in any measure from those in need would be to suggest that they do not believe God is love.

The Christian witness, then, is that of a whole Gospel for the whole man to the whole world, by the whole people of God.

### A Double Risk

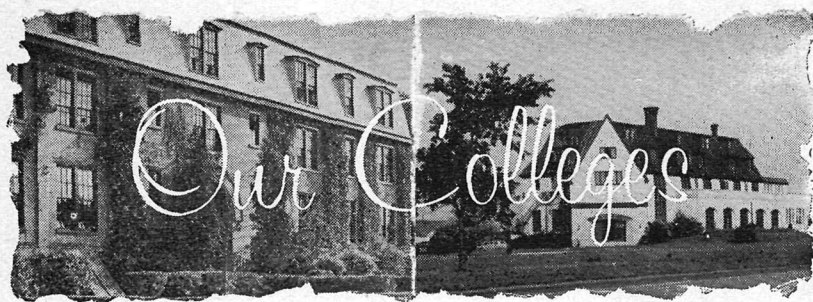
But social involvement carries with it a double risk. The Christian who devotes his total energies to justice, equality and peace may fail to keep uppermost in his testimony that Christ came to seek and to save those who were lost.

And, in his desire to be relevant in his testimony, he may lend support to objectives that seem to advance the cause of justice, equality and peace by secular standards, but which do not accord with the will of God.

For the church, social involvement on either a competing or cooperative basis with secular agencies creates the possibility, which often has been realized in history, that the institution will become so impressed with what she considers to be her divine calling that she begins to act as lord over God's heritage and not rather as the servant of all men, but only for Christ's sake.

The people of God are called to be servants. Those who are chief among them are those who serve. Their Lord did not come to be ministered unto but to minister and to give  
(Continued on page twenty-eight)





#### MESSIAH COLLEGE

##### Israel Festival Planned

The Division of Language, Literature and Fine Arts is again sponsoring a festival featuring the life and arts of a specific country or part of the world. This year the festival will be held March 24-28.

Highlighting the event will be an opening address by the Honorable Yissokhar Ben-Yaacov, Consulate General of Israel. The festival will also feature lectures on Israeli literature, religion, communal life and history. A synagogue choir from Philadelphia will participate in a program; there will be special educational films and special displays.

A complete program is available and may be secured by contacting the College Relations Office, Messiah College, Grantham, Pa. 17027. The events are open to the public without charge.

##### Last College Day

The last College Day of 1968-69 academic year will be held on Friday, March 28. High School Juniors are especially encouraged to take advantage to be guests of the college. You will see the college program in operation and have the opportunity to discuss your educational plans with key faculty members. Drop a note now to the Admissions Office telling them of your plans.

Paul Snyder, Director of Admissions counsels with two prospective Messiah College students.



##### Apply Now for 1969-70

If you are planning to come to Messiah College next year and have not yet applied, please do so as soon as possible. This will give more time for proper processing of your application. Applications are currently running 20% ahead of last year. Acceptances are 25% ahead of last year. More information on entrance can be secured from the Admissions Office, Messiah College, Grantham, Pennsylvania, 17027.

##### Triskelion Trio at Next Music Lecture

The Triskelion Trio will be the next group to perform in the 1968-69 Music Lecture Series for the College. A pianist, violinist and cellist will join in concert on March 20, at 8:00 p.m. in the Alumni Auditorium. Admission for the event is \$2.00 or by a Music-Lecture season ticket.

##### Prayer Request

You are requested to pray for Dr. Myron Augsburg, president of Eastern Mennonite

College, Harrisonburg, Virginia, as he ministers this week in the College chapel services, and the evening evangelistic effort of the Grantham Church. Pray that this will be a time of spiritual renewal on campus and in the Grantham community.

##### Parish Grant for 1969

Has your congregation made provision for participation in the Parish Grant? Scores of Brethren in Christ youth are counting on this additional support while they attend Messiah College. Have your church report to the college its plans so that proper provision can be made for the coming college year.

##### Financial Aid Deadline Near

Prospective students who desire financial aid for the 1969-70 college year should have their requests in the mail to the Admissions Office by April 1. For more information and proper forms write to Paul Snyder, Director of Admissions, Messiah College, Grantham, Pennsylvania, 17027.

## A Witnessing Church

(Continued from page twenty-seven)

His life a ransom for many. Those who follow Him are crucified with Him. They have a cross to bear. They are called to sacrifice and, if needs be, to suffer.

By word and deed the people of God witness to the life which is available in Jesus Christ, to the indescribable wealth of the inheritance belonging here and in the world to come to those who have been redeemed.

Individually, the believer in Jesus Christ includes in his testimony loving deeds in the name of Him who said, "... forasmuch as ye have done it unto the least of these ..." In concert with other Christians he looks for ways to give expression to the fruits of faith in the love of God. When gathered in the visible community of believers, the church, he endeavors to exhibit to the world the ideal social order which is willed by God and made possible in the unity of the Spirit.

The church's ministry in the world is a ministry of reconciliation. Until Christ returns she is charged to become involved in reconciling men first to God through the Gospel by the work of the Holy Spirit, and to one another according to the precepts of the written Word.

If she is faithful to her task, the people of God must sacrifice, many may suffer, some may die. But the victory most surely will be Christ's.

## Youth Material

(Continued from page eight)

*When will this material be available?* Subscriptions will be processed through Evangel Press until May 1, for the fall trimester of these materials. If your subscription is on hand by May 1, you will receive these materials by mid-July—in plenty of time for September 1 initiation of the program with your youth.

*What will the cost of the program be?*—\$59.95 per year. Does this sound too expensive? Well, if you have a dozen young people in your group it works out to something less than a dime per young person per week. *We think that's quite a bargain!*

The Commission on Youth is very excited about this program. We have reviewed the materials carefully ... it is a well balanced spiritual-nurture as well as social-recreational program. No Brethren in Christ Church should be without it. We just can't afford to miss this tremendous opportunity!

W. Winger  
Director of Youth



# The Contemporary Scene

## Orthodox Professor Fears "New Morality" Will Destroy Family

A Yeshiva University professor and rabbinic scholar has called the New Morality a threat to modern society, opening the door to the eventual destruction of the family as the "fundamental collective unit."

Rabbi Norman Lamm, writing in the current issue of Tradition, quarterly periodical issued by the Rabbinical Council of America, said he found the New Morality's emphasis on not injuring anyone and its deep concern for personal sensitivities "noble" but warned:

"This negative rule of not hurting anyone else is bound to become the sole normative criterion for all legal codes in the Western world.

"Thus, adultery and homosexuality will be legally permitted where both parties consent—and are of the age of consent—and no third party is injured thereby. And what becomes legally permissible tends to become the moral norm as well for society at large."

He had harsh words for the Columbia University chaplains who defended the off-campus love affair of a coed. The situation "revealed the bankruptcy of the moral relativism showing beneath their ecclesiastical cloaks," the rabbi asserted.

## Quaker Sees Anti-Communism Efforts Imperilling U.S.

Fundamental American traditions and freedoms are being destroyed by the forces of anti-communism, according to a report prepared for the American Friends Service Committee.

Since anti-communism has been a basic part of the American way of life for more than half a century—an almost unconscious state of mind—its correctness is generally accepted without question, says the report. Yet, anti-communism has not stopped Communism nor has it advanced human liberty at home or abroad, the report adds. "In fact, blind, fanatical anti-communism, with its antipathy to social change and defense of the status quo has helped advance the very cause it hopes to defeat."

The report traces the history of anti-communism from its inception, analyzes its sources, content, and role in American life. It reports its consequences in American domestic affairs and foreign policy and concludes with suggestions for reform and alternatives to a situation which, the authors warn, is extremely dangerous with time running out on both sides. To continue our present course is to exacerbate international tensions and imperil our own existence along with that of the Communists, the document states.

## MCC Annual Meeting Concentrates on Nigeria-Biafra

The shadow of the Nigeria/Biafra conflict fell across the two days, from the opening address to the closing remarks on the budget, at the annual meeting of the Mennonite Central Committee, in Chicago, Jan. 24-25.

Atlee Beechy, assistant secretary of MCC, freshly back from a three-week exploratory trip to Nigeria/Biafra said: "I came away from both sides with a conviction that MCC should expand its personnel on both sides.

"The stark, harsh suffering of the people breaks through at all points and represents a human tragedy whose dimensions we can only begin to comprehend," Beechy said about Biafra.

### Overseas Projections

After reviewing all phases of MCC's ministry, the committee approved the following overseas program projections:

- to plan on entering Sierra Leone with a Teachers Abroad Program, and otherwise increasing the TAP program from 155 to 165 teachers.
- to progressively decrease the size of the Korea program by not taking a new class at the Mennonite Vocational School.
- to join the Javanese Mennonite Church in expanding an effective family planning program.
- to increase the number of personnel in Jordan to provide nurses and other medical staff for the Palestine Christian Hospital near Amman.
- to anticipate moving from the overall administrative position in Vietnam Christian Service should the Vietnam war end and partners in the VNCS wish to organize differently for post-war operations.
- to give greater priority to Latin America, particularly to Bolivia and Northeast Brazil, than was given in previous years.
- to receive 1,250,000 pounds of material aid, including 55,000 Christmas bundles.
- to distribute material aid by continents on the following percentages: Africa, 35 per cent; Asia, 35 per cent; Middle East, 20 per cent; and Latin America, 10 per cent.

## Officially Dead—When?

A man wounds easily but he dies in a complicated fashion.

So hard is a person's death to describe that science keeps altering the standards by which death is regarded as final.

Israeli scientists recently suggested that the new criteria by which doctors judge death are no longer always valid.

A new definition is needed, says Science Journal. They tell the story of a team of surgeons at the Hadassah-Hebrew University Medical Center in Jerusalem which treated a 15-year-old boy. He had fallen into a deep cave and was admitted in a coma. His pupils were dilated and did not respond to light. He stopped breathing, his blood pressure fell and the EEG showed no electrical activity in the brain.

Nevertheless the physicians kept his heart beating artificially for two weeks and administered drugs to keep up his blood pressure even though the Electroencephalograph (brain instrument) was completely flat. Suddenly his condition began to improve. The boy recovered completely and is now "absolutely normal."

Three other "dead" patients also revived and recovered, says the report. So the Hadassah surgeons are now suggesting that still another measurement of death should be used in addition to those stipulated at Geneva in the tiny percentage of cases where there is doubt.

In June 1968 the Council for International Organization of Medical Science agreed in a meeting at Geneva that a patient should be considered dead and suitable as a donor for transplants in the event of "complete and irreversible cessation of cerebral function." The Jewish doctors now are challenging this and the ability to ascertain when a person is dead is no longer a routine matter.



# CHURCH NEWS

## ALLEGHENY CONFERENCE

Rev. Lane Hostetter of Mechanicsburg, Pa., was guest speaker for Christ's Crusaders day on February 2, 1969, at the Mowersville Church. In the afternoon the Crusaders visited elderly people and enjoyed a snack together.

Pastoral changes in the Allegheny Conference are: Antrim: Rev. Andrew Slagenweit; Baltimore: Rev. Hubert Stern; Mechanicsburg: Rev. Rupert Turman; Searights: Rev. William Martin; and Spring Hope: Rev. Blain Kauffman.

The South Mountain Chapel reports the activities for the Christ's Crusaders as follows: The Crusaders began with a basketball game between the New Guilford and South Mountain teams Saturday evening, February 1. Refreshments were enjoyed at the Elmo Alleman home. The Sunday morning services, including Sunday school, were conducted by the Crusaders. The morning message was brought by Rev. Thomas M. Bouch. The noon meal was served at the home of Pastor William Engle and the afternoon spent by traveling to Harrisburg and touring the Messiah Home. The group included more than forty. The evening service featured special singing by the South Mountain Chorus and a film entitled "The Paul Carlson Story."

From the bulletin of the Mt. Holly Springs Brethren in Christ Church: The Annual Council decided to replace the special offerings by the tithing plan, with general church agencies receiving their share according to the budget recommendations. Out of every \$10 you give in the church offering World Missions will receive 75 cents, Messiah College 16 cents, Board of Christian Education, five cents, Board of Benevolence, four cents and your local church \$9.00.

A Service of Dedication of the Christian Education addition to the Montgomery Brethren in Christ Church was held Sunday afternoon, January 19, at which Bishop H. A. Ginder brought the dedicatory address.



The new facilities provide six Sunday school classrooms, a secretary's office, a small chapel, and a baptistry. Shown in the accompanying picture is Eber Musser, Chairman of the Board of Trustees, receiving the charge of responsibility from Bishop Ginder.

A pulpit Bible was presented in memory of Mrs. Harry Garling by her sister Mrs. Mary Eaton at the Service of Dedication.

The Second Annual Winter Retreat for the youth of the Carlisle Brethren in Christ Church was held Feb. 1 and 2 with sixty-two present including the guest speaker, Rev. and Mrs. Charles Wright; the McNivens, a musical group from Canada; Mr. and Mrs. Robert Barr; Rev. and Mrs. W. Winger; and the bus driver. Their participation in the Sunday morning and evening services was evidence enough that it was money well spent for the youth—socially, physically and spiritually. The closing words of their theme song were "To be used of God is my desire."

## ATLANTIC CONFERENCE

The Rev. and Mrs. George Kipe celebrated their 30th wedding anniversary at a reception in their honor given by their children January 1, 1969. Friends and relatives were present to wish the couple many more years together. Brother and Sister Kipe have spent 25 years in the ministry of the Brethren in Christ Church and are presently located at 344 East Main St., Lititz, Pa., and are serving the Speedwell Heights congregation.

A baptismal service was held January 12, 1969, at the Stowe Brethren in Christ Church with Rev. Richard C. Gordon baptizing three.

## CANADIAN CONFERENCE

From the Bertie Brethren in Christ Church bulletin: On the evening of February 9, 1969, six families of the congregation invited guests to the service. Each family's guests had 15 minutes to render their part of the program. A guest organist, song leader, and speaker also had a part in the service.

## CENTRAL CONFERENCE

Mr. and Mrs. Earl Mitchell, Elsie, Michigan, were honored with an open house celebrating their fiftieth wedding anniversary January 26, 1969, in the Carland Brethren in Christ Church fellowship hall. They were married



January 26, 1919 by the late Bishop Jonathan Lyons. Two sons were born to them: John E. of Parkridge, Illinois and Thomas G. of Tucson, Arizona. Mr. and Mrs. John E. Mitchell were hosts for the occasion which was attended by approximately two hundred relatives and friends.

The honored couple are members of the Carland Brethren in Christ congregation.

Dr. Donald Pitzer of Evansville, Indiana, was speaker at the Knifley Brethren in Christ Church in Knifley, Kentucky, February 16.

Dr. Pitzer, who served with Rev. Hershberger in mission work for about eight years as a layman, now teaches history in Indiana State University, Evansville, Ind.

Rev. Gerald Wingert of the McMinnville, Tennessee, Brethren in Christ Church had the morning devotions on Station WBMC, McMinnville, February 17-21. The film "Monkey Business" was shown in the evening service February 16th.

Bishop John Hostetter conducted a series of meetings February 6-9 at the Carland Brethren in Christ Church.

## Births

AKERSHOCK—Cindy Susan, born November 8, 1968, to Mr. and Mrs. George Akershock, Welland congregation, Ontario, Canada.

BERT—Joette Louise, born February 6, 1969, to Mr. and Mrs. Leroy Bert, Mowersville congregation, Pa.

CARBAUGH—Melissa Irene, born January 18, 1969, to Mr. and Mrs. Amos Carbaugh, Montgomery congregation, Pa.

FISHER—John Mark, born June 19, 1968, to Mr. and Mrs. Christian S. Fisher, Stowe congregation, Pa.

KINNARD—Daniel Isaac, born January 31, 1969, to Mr. and Mrs. Murray Kinnard, Welland congregation, Ontario, Canada.

SPRANKLE—Chester Alfred, Jr., born December 20, 1968, to Mr. and Mrs. Chester Sprankle, Waynesboro congregation, Pa.

## Weddings

RITTER-BUCKWALTER — Miss Fern Elaine Buckwalter, daughter of Mr. and Mrs. Paul L. Buckwalter, Birdsboro, Pa., became the bride of Mr. Robert J. Ritter, son of Mr. and Mrs. Earl M. Ritter, Pottstown, Pa., October 5, 1968. The ceremony was performed by Rev. Richard Gordon, pastor of the Stowe Brethren in Christ Church, assisted by Rev. Ira Bechtel of the Holiness Christian Church, in the Coventryville Methodist Church, Coventryville, Pa.

WILLIAMS-HANN—Miss Alvera Ruth Hann, daughter of Mr. and Mrs. Ellis Hann, Clearville, Pa., and Mr. Gerald Leroy Williams, son of Mr. and Mrs. John Williams, State College, Pa., February 9, 1969, were united in marriage in a candlelight ceremony at the Clear Creek Brethren in Christ Church with Pastor Curtis Bryant officiating.

## Obituaries

BRADY—Wayne Gale Brady, son of Mr. and Mrs. Warren Brady, Goodrich, Michigan, was born November 19, 1952 in St. Johns, Michigan and departed this life February 19, 1969, the victim of an auto accident in Goodrich, Michigan. He had recently sought and found the Lord as his Saviour. He is survived by his parents; a brother Leon; three sisters, Mary, Ida and Faye; both his maternal and paternal grandmothers; and a host of relatives and friends.

The funeral was held from the Ortonville Baptist Church with Bishop J. N. Hostetter and Rev. Gerald H. Mitchell officiating. Interment was in the Ortonville Cemetery, Michigan.

HOOVER—David B. Hoover was born in Moonlight, Kansas, August 19, 1886, and departed this life February 11, 1969, at Abilene, Kansas. He was married to Susan Page, daughter of the late Rev. William Page, December 28, 1911. He was a member of the



Abilene Brethren in Christ Church. He is survived by his wife; four daughters: Irene, Mrs. Miriam Nichols, Mrs. Viola Voles; and Mrs. Doris Larson of Abilene; four sons: Paul, Dean and Eldon of Abilene and Dale of Norman, Oklahoma; 20 grandchildren and seven great-grandchildren.

Funeral services were held in the Danner Funeral Home, Abilene, with Rev. Charles Norman and Rev. Glenn Hensel officiating. Burial was in the Bethel Cemetery.

**HUNSBERGER**—Erma E. Hunsberger, 50 years old, of 1520 College Avenue, Trappe, Pa., died January 4, 1969. Born in Rahns, Pa., she was a daughter of the late Henry B. and Sadie Bowers Hunsberger. She was a member of the Perkiomen Valley Brethren in Christ Church. She is survived by two brothers and a sister.

Funeral services were held in the Perkiomen Valley Brethren in Christ Church with Pastor James J. Leshar officiating.

**LANDES**—Cora (Bowers) Landes, 65, widow of Daniel T. Landes, died November 14, 1968, at the Valley Forge Heart Hospital. Born in Trappe, the daughter of the late Jacob K. and Lizzie (Harley) Bowers, she was a member of the Perkiomen Valley Brethren in Christ Church. Surviving are two daughters, Elizabeth and Ethel, at home, and four brothers.

Funeral services were held from the Perkiomen Valley Brethren in Christ Church with Rev. William Rosenberry, pastor of the Calvary Holiness Church, Philadelphia, officiating. Interment in the church cemetery.

**LANDIS**—Sallie H. (Tyson) Landis, 69, widow of Samuel O. Landis, died January 27, 1969, at the Eastern Mennonite Home, Souderton, Pa. Born in Skippack Township, she was a daughter of the late John D. and Annie (Buckwalter) Tyson.

She was a member of the Souderton Brethren in Christ Church. She is survived by two stepsons: Paul R., Harleysville and Norman R., Souderton; two stepdaughters; Mrs. Harold Fly, Schwenksville, and Mrs. Laura Moyer, Perkasie; five brothers and a sister. Funeral services were held from the Perkiomen Valley Brethren in Christ Church with Rev. John Byers officiating. Interment in the adjoining cemetery.

**MOORE**—Lydia Sider Moore, daughter of the late Bishop and Mrs. John Sider, Wainfleet, Ontario, was born July 14, 1888, and died January 30, 1969 in her 81st year.

She was a much appreciated member of the Wainfleet Church, Ontario. She is survived by three sons; John of Wainfleet, Rev. Maurice Moore of Paddockwood, Saskatchewan, and Clair of Wainfleet; three daughters, Marjorie Whiteside, Luella Clapp and Dorothy Bright, all of Wainfleet; and three sisters besides 26 grandchildren and twelve great-grandchildren.

Funeral services were held in the Wainfleet Brethren in Christ Church with Pastor Edward Gilmore officiating, assisted by Rev. William Charlton and the Gospel Four. Interment was in the Maple Lawn Cemetery.

**MOWERY**—Mrs. Dora Hollar Mowery, born December 10, 1888, passed away January 29, 1969, at her home in Newville, Pa. She was married to Norman G. Mowery December 26, 1907, who preceded her in death by three months and two days. She was a member of the Green Spring Brethren in Christ Church. Surviving are six sons, J. Harry of Shippensburg, Pa.; Chester L. of Cherry Hill, N. J.; Philip H., Lambertsville, N. J.; Dr. Albert S. of Benton Harbor, Michigan; Asa of Cranberry, N. J.; and John of Newville, Pa. A sister and 24 grandchildren and 17 great-grandchildren also survive.

## Saskatchewan Churches hold First Christian Education Seminar

Braving sub-zero temperatures sixty members of the Brethren in Christ Churches in Saskatchewan attended the First Christian Education Seminar held for the Brethren in Christ Churches in that Western Province.

The seminar was held on January 18 at the Delisle church with the following serving as resource persons: Bishop Roy V. Sider, who brought the keynote message; Rev. Donald Shafer, Director of Sunday Schools for the denomination; Rev. Paul Hostetler, pastor of the Bridlewood Church, Toronto, and a member of the denomination's Commission on Youth; and Jack Flicker, manager of the Christian Light Bookstore, Brantford, Ontario.

The four congregations in the Province—Kindersley, Saskatoon, Paddockwood, and Delisle shared in this seminar. Among the features of the weekend activities was the awarding of a plaque to the Delisle Sunday School by Rev. Shafer in honor of their achievement in the 1968 Forward Campaign.



Funeral services were held at the Green Spring Brethren in Christ Church with Rev. John L. Rosenberry and Rev. Allen Brubaker officiating. Interment in the Air Hill Cemetery.

**NIGH**—Mrs. Royden (Margaret) Nigh, Stevensville, Ontario, was born November 21, 1909, and passed away December 5, 1968. She was the daughter of the late Jesse and Permylla Plato, Fort Erie, Ontario. Surviving are her husband to whom she was married September 1, 1931; two brothers; and four sisters. Mrs. Nigh united with the Bertie Brethren in Christ Church in 1931. Funeral services were conducted from the Bertie Church by Rev. William Charlton, assisted by Pastor Wilbur Benner. Interment was in the adjoining cemetery.

**ROYER**—LaVerne Richard Royer was born July 6, 1953, in Canton, Ohio and departed this life February 19, 1969, the victim of an auto accident. He was the son of Mr. and Mrs. Richard Royer of Goodrich, Michigan.

He is survived by his parents; a sister, Yvonne; and a brother, James; his maternal grandparents, Mr. and Mrs. Jesse Lehman of Carlisle, Pa.; his paternal grandparents, Mr. and Mrs. Kenneth Royer, Sr.; and a host of relatives and friends. He was a member of the Brethren in Christ Church. The funeral was held from the Ortonville Baptist Church with Bishop John N. Hostetler and Rev. Gerald H. Mitchell officiating. Interment was in the Ortonville Cemetery, Michigan.

**TYREE**—Mrs. Eva J. Tyree was born March 2, 1892 and passed away December 16, 1968, following an extended illness. She was married to Jerry Tyree in 1913 and to this union were born six children; Alice (Cummins), Robert, Ruby (Gray), Ruth, Verna and Donald, all of whom survive.

She was a member of the Brethren in Christ Church, her husband being one of the deacons for many years.

Funeral services were held at Beulah Chapel, Springfield, Ohio, with the pastor Abraham A. Becker officiating. Interment was at Glen Haven Memorial Park.

## News Items

### John Wesley Writes to a Catholic

A letter which John Wesley, the founder of Methodism, wrote to a Roman Catholic friend in 1749 has been reissued by Abingdon Press as a statement of major import for Christian unity.

Wesley did not make light of differences between the two expressions of Christianity. But in terms of some of the author's experiences, the tone is amazingly conciliatory. He wrote:

"My dear friend, consider: I am not persuading you to leave or change your religion, but to follow after that fear and love of God without which all religion is vain. I say not a word to you about your opinions or outward manner of worship. But I say, all worship is an abomination to the Lord, unless you worship him in spirit and in truth, with your heart as well as your lips, with your spirit and with your understanding also. Be your form of worship what it will, but in everything give him thanks, else it is all but lost labor. Use whatever outward observances you please; but put your whole trust in him, but honor his holy name and his word, and serve him truly all the days of your life."

### View of Founding Fathers' Extraordinary Piety Called a Myth

Americans who view their predecessors of the eighteenth century as men of extraordinary piety, faithful in church attendance, orthodox in doctrine and exemplary in private morality are suffering from historical amnesia.

That's the opinion of Louis Cassels writing in the February 1969 *Christian Herald*.

Among the jolting facts presented is the report of the itinerating Anglican Missioner Charles Woodmason throughout the Carolinas in the 19th century who couldn't find "one religious person among this great multitude."

Actually, says Cassels, quoting historian Carl N. Degler, "church attendance probably touched the lowest point it has ever reached in American history" in the 1800's.



### W. Stanley Mooneyham Named World Vision President

The coordinating director of the November, 1968, Asia-South Pacific Congress on Evangelism will become president of World Vision International on July 1, according to Executive Vice President Ted W. Engstrom.

He is Dr. W. Stanley Mooneyham, who will leave his present post as vice president of overseas operations with the Billy Graham Evangelistic Association and take up his new post with World Vision this summer.

Dr. Mooneyham, 43 and fully recovered from a heart ailment following the 1966 Berlin Congress on Evangelism which he directed, will move to the Los Angeles area with his wife and their four children from Atlanta, Ga., in June.

### James Boice to Bible Study Hour

James Montgomery Boice, pastor of historic Tenth Presbyterian Church, Philadelphia, will begin March 2 as speaker on the Bible Study Hour, 20-year-old national radio ministry of the Evangelical Foundation, Philadelphia.

James Boice attended Stony Brook School for Boys, Harvard University and Princeton Theological Seminary. His doctorate in theology is from the University of Basel, Switzerland. A former staff member of *Christianity Today*, Dr. Boice is now a consulting editor for *Eternity*.

### Methodist College Coach Asks Arrest of "Candy" Exhibition

The wrestling coach at a United Methodist college in Mitchell, S. D., filed a complaint that led to confiscation of the movie "Candy" and arrest of the theater owner showing it.

"Every time I turned around someone was having intercourse," said Joseph LoPour in describing the movie.

He signed the complaint against the theater owner, Nelson Logan, in Sixth District Court. Judge Thomas Andhurst then issued a warrant for the arrest of Mr. Logan and confiscation of any obscene materials in his possession.

Coach LoPour said, "We're not city people. This kind of film shocks us. Someone would have to have a sick mind to even write this kind of film."

### Leaders of Youth Groups Huddle for Fellowship

Each seeking to become better acquainted with the other, executives of six evangelical interdenominational student movements met in Denver, Colo., Feb. 3-5 to discuss their work and find ways to complement and strengthen their collective ministries.

Included were William Bright (Campus Crusade for Christ); Wilber Sutherland (InterVarsity Christian Fellowship of Canada); John W. Alexander (InterVarsity Christian Fellowship in the United States); Lorne Sanny (The Navigators); William Starr (Young Life); and Sam Wolgemuth (Youth for Christ).

The winter meeting was the second such gathering of the group. Extended time was spent studying the Bible, sharing personal spiritual lessons, and praying together.

The men declared their desire to love, complement and aid one another and the movements which they represent.

### It Wasn't Peter's Throne After All

Carbon 14 dating tests on the wood used in the so-called Throne of St. Peter in Rome indicate that it isn't old enough to have been used by the Apostle.

In a special news bulletin to the New York Times, Vatican sources were quoted as saying that the conclusion was reached by a committee of experts, appointed last November by Pope Paul VI to examine the "sacred" artifact.

### Presbyterian Editor Condemns Paisley

Nettled by constant descriptions in newspapers of the Rev. Ian Paisley, the controversial minister of Northern Ireland, as a Presbyterian, Dr. De Courcy H. Rayner decided to do something about it.

The editor of the *Presbyterian Record*, official publication of the Presbyterian Church in Canada, rapped the Irish clergyman in an article for a secular Toronto newspaper.

He said Mr. Paisley, who regularly demonstrates against the Anglican Archbishop of Canterbury for ecumenical work with Roman Catholic leaders, embarrasses Canadian Presbyterians.

"The fact is," said Dr. Rayner, "Paisley was never a communicant member of the Presbyterian Church in Ireland, much less a minister. He now calls himself moderator of the 'Free Presbyterian Church of Ulster,' a schismatic sect that Paisley created when he split away from another group."

### A Bible at Sea Bottom

A copy of the Bible orbited the moon on Apollo 8 and now will have a worthwhile use by those who experience a new habitat at the bottom of the sea off California.

In a brief ceremony held recently in the SeaLab Annex in Long Beach, Calif., Dr. Dean S. Collins, regional executive for the American Bible Society, presented a specially inscribed copy of the Bible to Commander M. Scott Carpenter, USN, to be used by the team of 50 aquanauts involved in the Navy's SeaLab III experiment.

### Walker Says Police Must Distinguish Between Idealists, Hard Core Radicals

The major author of the controversial Walker Report on confrontations between police and students at the Democratic Convention last summer told a conference of Christian educators meeting in Chicago that "cracking skulls" is a peculiarly ineffective way to start a dialogue with young radicals.

Daniel Walker, a legal counsel to Montgomery Ward, spoke to a session of the "Man and the City" meeting sponsored by the Division of Christian Education of the National Council of Churches.

"We cannot build trust with our students by deliberately alienating them," he said. "We have to find ways to talk to them, to engage them in dialogue."

The report Mr. Walker edited and presented to a Presidential Commission in late 1966 held Chicago police over-reaction substantially responsible for the disorder at the convention last August.

### Red China Refugees Minimize Mao Grip

The thoughts of Mao, which have been advertised as having an ideological hold on the minds of Red Chinese these days, are hardly ever read in the Communist country.

So stated two Chinese who recently bolted their country and who were interviewed upon their arrival in Hong Kong.

A 31-year-old medical doctor from Canton said everyone must carry the little red book of Mao but hardly anyone reads it. The physician admitted he was not a Christian but said he preferred listening to gospel programs transmitted by the Far East Broadcasting Company from Manila, rather than Mao thought.

He said he had a Christian roommate and that each evening one would sit by the radio while the other guarded the door as the Christian broadcasts were tuned in.

The other refugee was from Shanghai. He said he asked some 10 teenagers if they weren't afraid to listen to broadcasts which did not originate inside China. The youth replied they were not afraid and would do so to escape the monotony of Mao.

Both escapees admitted that young Christians are few in China and that intensive efforts continue to indoctrinate the populace in Mao thought.

### Sees White House Services A Threat to Churches

President Richard Nixon's example of holding services in his quarters will be followed, leading to a decline of financial support and the closing of more churches.

The view is that of the Rev. W. Clarence Wright, long a supporter of Richard Nixon who retired in 1967 as minister of Wilshire Presbyterian Church.

In his objecting to Mr. Nixon's White House Sunday services, Dr. Wright said he recognized that one can worship God anywhere and that security precautions should be observed. But he added, "Now many others will join the plan of yourself and forsake public worship, and use such as an excuse for not supporting the church in its programs and financial requirements."

As the popular church-in-the-home phenomenon spreads, the clergyman predicted, church after church will close.

### EFMA Convention to Stress Mobilization of Church

Studies of successful involvement of individuals overseas and at home in the extension of the Church will be a feature of the 24th convention of the Evangelical Foreign Missions Association, according to EFMA Executive Secretary Clyde W. Taylor.

To be coordinated with the annual convention of the National Association of Evangelicals April 15-17 in Cincinnati, the convention will stress as theme, "A Vital Church—Concerned, Committed, Conquering."

Major speakers will include Dr. Arnold T. Olson, president of NAE and of the Evangelical Free Church of America; Dr. Hudson T. Armerding, NAE first vice president and president of Wheaton College; and Dr. Myron F. Boyd, NAE second vice president and a bishop of the Free Methodist Church.

### "Tiny Tim" Becomes a Christian

During Evangelist Jack Wyrzten's mid-winter week of meetings in the Los Angeles area, TV and radio personality "Tiny Tim" allegedly became a Christian believer.

The Rev. Ivan Smith, pastor of the Canoga Park Baptist Church, said Wyrzten told him after a service in another church nearby to come to the rear of the auditorium and meet a new Christian. And there the surprised pastor was introduced to "Tiny Tim."

Pastor Smith (an athletic great known as "Buzzy" at Jack Wyrzten's Schroom Lake camping facility where he worked for many summers), said he chatted with Tiny Tim and was satisfied that he understood the Gospel and was soundly converted.